

High Ideals

THE LUTHER LEAGUE OF AMERICA



TOPICS MANUAL

SPRING, 1958

PEN PALS

Jean Arbuckle. R.D. #5, Washington, Pennsylvania. Swimming, horses, sports, school band, 4-H, Luther League, church camp. First Lutheran. Age 14.

Lee Mehciz. 425 North Hine Avenue, Waukesha, Wisconsin. Stamp collecting, all sports, collecting records, and building radios. Age 16.

Billy Ratchford. Route 1, Dallas, North Carolina. Ice skating, collecting information on foreign nations, sports, photography. Charter member of Our Saviour Lutheran. Age 12.

Janet Reis. 108 Fern Street, East Jim Thorpe, Pennsylvania. Stamp collecting, collecting records, swimming, collecting pictures of Ricky Nelson, Sal Mineo, and Pat Boone. Age 13.

Patricia A. Renninger. R.D. #1, Bechtelsville, Pennsylvania. Roller skating, dancing, swimming, Luther League, basketball, pen pals, and cooking. Age 12.

Jean Riddlehuber. 218 Sloan Avenue, Greenwood, South Carolina. Luther League, swimming, piano, pen pals, collecting pictures of movie stars. Immanuel Lutheran. Age 14.

High Ideals

April, May, June, 1958

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Art in this issue by Frank Klos. Cover by Luoma

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ELEANOR MORA
PHILIP R. HOH
Editorial

RUTH SHAFFER
Subscriptions

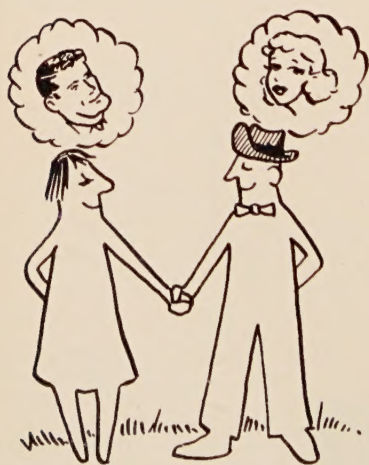
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DO YOU want to know how to draw a crowd? Well, it can be done very easily by using some international conversation starters as "How was your date last night?" or "Let's talk about girls." So gather round and join us as two young people reflect upon some conclusions which they have made after several years of dating experience.

Following the pattern which is followed by most fellows, and girls, have you dreamed of the "perfect" date? The sort of "sleeping beauty" which I would rescue from the wicked world and then fall madly in love with? However, this pipe dream usually goes up in a cloud of smoke. Once you get into dating, you lose sight of your physically attractive "sleeping beauty" or "prince charming" and start forming an entirely different concept—a concept based more upon eternal inner values than outward appearances. Sure, you've heard this before, and it's sometimes hard to believe. But do you know something? It's true!

WHO'S WHOM FOR DATING

by Julie Lentz and Fred Reisz



BOY'S VIEWS

Let me clue you in on what I look for in the girl I would like to date. First, I am attracted by the personality of a girl. Today just about every girl can be attractive (or what I like to call enchanting, if not beautiful), so most of the time a girl's personality will attract a boy more than her appearance. A girl who has friends and has that "alive" quality which is evidenced in a smile, a friendly tone of voice, an ability to carry on a down-to-earth, two person conversation, and an interest in the things and people around her, will have no trouble along the dating line.

I certainly enjoy dating a girl when we have common interests. This provides a ground upon which I can get ac-

quainted with the girl. We seem to understand each other much better. Common interests provide conversation pieces which help to break those awful nerve-breaking periods of silence when you can't think of anything to talk about except the weather. I have found that you can also find many more places to go on a date and have much more fun together if you have common interests with your date.

I must admit that I like a girl who is tolerant. I think that every boy deserves that his date not be demanding. We boys have our faults, but we usually do not enjoy having them constantly pointed out to us. Never tell a boy that he is not a very good dancer or some such thing, and do not make it a habit to refuse to dance with a boy because you do not believe that you are a good dancer. You can have a night full of fun learning together.

Most boys believe that girls like to be teased, and we enjoy kidding them. I like a girl who can take this good natured teasing in her stride and also hand a little bit of it back.

I am going to get brutally frank now. I like to have a girl respect me, to sort of place me on a pedestal. This need for respect is an age-old human fallacy, but it is one that you should remember. I also need to be able to respect my date. If a girl can judge what a boy expects of her and then put herself into that mold, she has nothing to worry about.

I like to do little things for a girl whom I am dating, as most boys do. A girl who can be appreciative of the little things that a boy goes out of his way to do for her will be on the good side of that fellow.

I enjoy a date with whom I can have fun, but I also appreciate a date who can be serious when I am in a serious mood. I know that it is asking a great deal of a girl to be able to sense when her date wants to be serious. But from experience, I know that girls can do this. It's a big help to the fellow.

Finally, I would say that I almost

have to date a girl who respects what I believe. I doubt if I would ever compromise any of my big, basic beliefs for a girl. My religious beliefs definitely fall under this category. These big beliefs, I feel, should be a part of dating. Do not be afraid to discuss what you believe about the big things in life with your date. These basic beliefs constitute a great deal of what you are like. In a way, these beliefs that you hold are you. You should not hide yourself behind deceiving masks that tend to keep your date from knowing what you really are like. Give up what appears to be a good date before you sacrifice your concepts of life. You'll find that you will be much happier in the end. However, I have had many smaller beliefs, which I have held, changed for the *better* because I discussed them with a date. Be yourself.

That is about what I desire in a date. I would say that the above run down would constitute what I would term a "well rounded" girl—the type of girl which I enjoy dating.

She Has to Know

Besides just being a boy's "dream girl," a girl has to know how to act on a date. So let me give you girls a few pointers on how I like a date to act.

I can start with one word—promptness. When I am going out on a date with a girl, I want to spend most of the time with her, not with her parents. If the boy whom you are dating is a new found companion, try to meet him at the door so you can introduce him to your parents. He won't appreciate struggling through that himself.

Be sure to be dressed to suit the date, girls. All through the date, follow the lead of your masculine escort. He is the director so follow his lead. However, if he earnestly asks you where you would like to go, do not spend all night telling him to decide. He wants to take you to a place that you will enjoy. Make the decision about where you want to go and what you want to do quickly.

While on your date, be friendly. Know the boy's interests and talk about them

as well as about your interests. He hates silence as much as you do.

If you are at a party or dance or a similar event, do not isolate yourself from your date in a group of your girl friends. Let's be honest. Those "boys in one corner—girls in another" parties are not the greatest things in the world. If you have to start the party by dancing or leading a game, go ahead and do it. Everyone will love you for it.

By the way, girls, be sure to get a glimpse of your date's wallet and have some mercy on him. "Dutch" dates can be just as much fun sometimes. However, do not push the issue of paying for your half.

If you want to have more dates with a particular fellow, be sure that you get into your house on time. Mom and Dad have gone through this dating stuff and sometimes, (believe it or not) they know what they are talking about. (It's wise to keep on the good side of them any way.)

Finally, if you think that you might like to date a particular boy, do not avoid him. I know many boys who have not asked a girl for a date simply because they were not sure that the girl would say, "yes!" There is something about the possibility of hearing that dreaded "no" which freezes a guy in his tracks.

Just a word about this business of going "steady." I've known too many boys who have gone steady with half a dozen girls. Seriously though, after you finish going steady with four or five boys (or even less), the entire meaning of going steady is lost. I know that when you go steady it is always "going to last forever." However, if we are to be honest, this in a majority of cases does not happen! So, hold off for a bit until you are really sure. I think you'll find that when the "big moment" finally comes it will mean so much more.

Fortunately, dating is one of those very happy experiences in this sometimes painful experience of growing up. So have a really great time on that next date—and the next one—and the next.

GIRL'S VIEWS

"Boys are made of snails and nails and puppy-dog tails." Or so you gals thought when you were learning your first verses. Now, however, most of you have learned that boys are a strange and complicated combination. Perhaps your immediate concern is: "What type of boy should I date?" and "What qualities do I want in the fellow I date?"

For most of you, the world, your town, or your school is filled with eligible young men. Fortunately, however, everyone's taste differs a bit. The first question is to decide which type of fellow *you* prefer. To simplify, let's classify our male friends into four groups.

Possibly first to catch your eye is the athlete, the school hero. Girls beware! He is probably very conscious of his enviable position and is not about to be trapped by an over-anxious gal! His outward appearance may suggest conceit and a bit of crudeness, but give him a chance. If you are your own sweet self, chances are you will find him a pretty down-to-earth date who may even have a little trouble talking! If you are planning to date him try to have a little store of sports talk since he will certainly get around to his favorite subject.

Or, you may find yourself attracted to the scholar. Usually, this fellow is a bit more difficult to attract since he is all wrapped up in his work. He may shy away from parties and school functions and even appear awkward at times. If you enjoy discussions about current affairs, good books, or insights into your school subjects you may spend a fascinating evening with this fellow. Here again though, another warning: try to show an interest in him and his work rather than burdening him with *your* problems.

Every group contains the suave character—the fellow who has "been around." Chances are he will know exactly what to do or say to make you think you are falling head-over-heels. In dealing with him it is important to be as sincere as possible. Convince him that

you expect to be treated in the same sincere manner. It is easy to let his line, his dancing, or his excellent manners make him appear to be more than he really is so, take a second look!

Our fourth category is the "boy next door" which some of you girls may be fortunate enough to have. Through the years he has been like a brother. Suddenly you discover that you no longer care to think of him in this way. All at once his teasing and disgusting ways become very appealing to you. He may be a tough character to impress, however. Sometimes the only hint is for you just to come right out and invite him to the next turn-about! Since you have known him for so long, finding things to talk about should not be much of a problem. Just remember: you are showing him that you are no longer a little tomboy, but a grown-up young lady!

Well, now we have listed four general types of fellows. Of course, we all know that no person is going to fit exactly into one type, but he may be more like one than another. The main thing to remember is that every person is different.

What Qualities

You will never find perfection in the boy you date. However, you can and should think about the qualities you expect in your date.

At the very top of the list goes character. Does he have Christian standards? What are his values and morals? Do your parents approve of him?

Next goes sincerity. Can you believe all that he tells you, and is he sincerely interested in you as a person?

Personality is another very important characteristic. It includes many things and here is where your likes and dislikes come. Do you like someone who is the "life of the party" or do you prefer a quieter fellow? Do you like a date who mixes with other people or would you want him to stay by your side all evening? Do you like a date with imagination, or would you rather follow the usual pattern of movie and cokes?

All of us agree that we like a date who sees humor in situations, is easy to talk to, and is a good sport. In looking at the personality traits of a boy it is important that your characteristics fit well with his. Do you enjoy doing similar things? Are your interests and beliefs much the same?

How you expect the boy to act on a date depends a great deal on you. If you command his respect by behaving like a lady at all times he will see it and act accordingly. Give him a chance to open the doors for you and to help you with your coat. Being a lady does not have to mean being a prude. It means having pep, a ready smile, understanding, interest, and encouragement while never forgetting manners and all for which you stand. And if you give your date just half a chance he will be more than willing to comply with your wishes.

*

Dating activities may range from long walks to formal dinner dances, from picnics to proms. The expense is not important; it's just as much fun to pop corn and listen to records as to see a movie and buy eats afterward. What really counts is that you and your date enjoy being with each other and that you respect one another. Only then is a date successful!

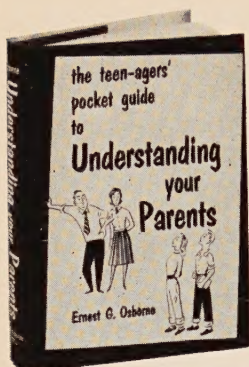
PRESENTATION POINTERS

The leaders should give the introduction. The first part of "Boy's Views" is given by several boys (use girls if you have few boys in your league). Let each one come up to the front, write his point on the board (such as personality), and then give a brief definition or explanation of it. The leader continues doing this in the second part.

Now the girls take over. But the boys are going to assist. (Be sure they practice beforehand.) As the girl describes each of the four types of boy, a boy should pantomime. This will add humor, yet get the point across. Then continue the topic.

To give a summary to the topic, ask the fellows and girls to give additional ideas to the ones listed on the board.





YOUR FOLKS AND MONEY

IT WOULD be surprising if there haven't been disagreements in your family that centered about money and its use. Whatever the situation and no matter how little or how much your parents' attitudes about money have affected you, the fact remains that one other way through which we can develop understanding of our parents is by looking at some of the things that may lie back of their feelings about financial matters.

Suppose we start with something that's pretty common. More than once you've probably heard something like this. "The trouble with you is that you don't know the value of a dollar. Now when I was a boy . . ." When you hear it coming, you may well heave a quiet sigh and shut your ears to the sound. If not aloud, to yourself you say, "There's that same old theme song. Why can't Dad realize that things are different today than they were when he was a boy?"

Who's right? It usually isn't just a matter of who's right and who's wrong. The trouble is that the two generations come at it from different experiences and different backgrounds. If your family is reasonably well off and you know that

there'll be no financial pitch, there seems to be no good reason why your allowance shouldn't be increased or the family shouldn't buy a bigger screen television.

Your folks, though, still see money matters partly through the eyes of their childhood. It's usually not that because they had to pinch and had all too little, they feel you should go through the same experience; though sometimes this may underlie a part of their feeling. More likely, though, the reason goes deeper. Let me use a personal example or two. With six children in our family and only a moderate income, we had to watch our spending. Often we would walk downtown rather than take a trolley or bus. The small amounts I earned selling newspapers or running a soda water stand in the summer helped to buy clothes and books for school. Though we were hardly poverty stricken, we had to watch the pennies pretty closely.

Now, in my own family, things are very different. There is no good reason why I shouldn't take a taxi rather than push into a crowded subway, particularly at the end of a long hard day. And though I sometimes call a cab, rarely do I at the same time avoid having a feel-

Condensed from **Understanding Your Parents** by Ernest G. Osborne; Association Press, New York, 1956; \$1.75. (See May 1957 **LUTHER LIFE**, page 55 for review.) Used by permission.

ing that I am pampering myself. Indeed, though I know it doesn't make sense, it almost seems as though there were a moral issue involved.

Other early family experiences may make it difficult for a person to have a relaxed attitude about money. As a boy, James Mason was always praised for being so much more careful with money than was his brother. It made him feel mighty good to hear his parents boast to friends how sensible Jimmy was. And that picture stays with him even though those parents have long since died. On those occasions when he is tempted to spend more freely than usual, the old feeling comes back and he is likely to find some "good reason" why it wouldn't be wise to use his money this way.

Childhood experiences like these may also account for the emphasis some people put on saving. A person who was brought up in a family where a bank account was felt to be one mark of respectability, is likely to carry on this feeling strongly in his adult years. A similar attitude may rise out of a dissimilar experience, too. When she was a girl, Joanne Marks' father's money burned in his pocket. Over and over again, he would bring home things which he could ill afford. Her mother's unhappiness at these times and the fact that when money was needed for something important, there was none, have developed in her strong feelings of anxiety about money. And these feelings make her deposit every possible nickel in the family bank account. Nor is it easy for her to withdraw any of it even for things the family really needs.

Unfortunately, one even finds some people who feel that the possession of money is the only true indication of an individual's worth. They measure themselves against others solely in terms of the money that they have accumulated.

Houses far beyond one's means, a very elaborate wardrobe, even making larger donations to charitable organizations than one can really afford, are other ways in which people may try to cover over feelings of inferiority or inadequacy which they have developed. There have been

instances in which people who couldn't afford a television set at the time they were still very expensive, bought an outside aerial and installed it because they couldn't stand the feeling that others might think they weren't able to "keep up with the Joneses."

It's easy to be critical of such attitudes, to talk of "false values" and to blame people for not being mature. Yet we need to realize that to greater or less degree most people use money to impress others. In the kinds of communities and families in which most people have grown up, it's not easy to avoid the development of some of these "false values." Ask yourself whether you may not be in the same boat. How important is it for you to be dressed like the rest of the "gang"? How do you feel about not living in the "best" section of town? Have you ever felt disturbed about the fact that your dad doesn't earn as much money as the fathers of some of your friends? Or that his job isn't as "respectable" as those held by some of these same fathers?

Until comparatively recently, it has been the man, the head of the family, who was the breadwinner. It has been, and largely still is, considered that a man who couldn't make a living for his family was a failure as a man. Along with this attitude goes another: that he who earns the money has the right to control it. Indeed, a lot of us take the attitude that the man who doesn't control the purse strings is scarcely a man.

Unfortunate as this attitude may be, unfair as it seems to the female side of the family, it can hardly fail to affect most men to some degree or other. And, as a matter of fact, many a woman shares the feeling that a "real" man will be a good provider and take a firm stand as to how the family money is to be spent. It can help to realize that it's not just "meanness" that makes a man take a high and mighty attitude about his right to control the purse strings but that not to do so may seem to him evidence that he isn't as much of a man as he is supposed to be.

Money, then, and its use, have much more meaning than one might at first think. If we are to understand certain attitudes and behavior that our parents show, we must realize that in ways such as those we have discussed, this stuff that we sometimes call "filthy lucre" has played its part in making them what they are.

It should be said, of course, that attitudes about money can be changed and that perhaps even you, as a member of the family, can play a part in bringing about such changes.

Perhaps you are saying to yourself at this point, "Yes, this is all very interesting. But what about the everyday problems that come up around money? How about allowances? Should any money I earn be my own? Shouldn't I have the right to choose my own clothes?" It isn't simply a matter of right and wrong but partly the way people feel about it.

Suppose we look at the matter of allowances. Most of the child development and family life "experts" are agreed that even from the early years it's a good idea for a youngster to have a regular amount for the small purchases every child has need of. It is felt, too, that as children grow older, they may well be given the responsibility for the purchase of their clothes and for other expenditures. Yet there are some parents who don't believe that it is wise to permit this. Perhaps yours are among this latter group. What can you do about it?

Commonly, the objection is based on a conviction that you can't be counted on to be sensible in what you select, that you will spend unwisely. Perhaps your parents can be convinced that you should have an allowance if they are presented with a budget you've prepared yourself. With the help of one of your teachers or some of your friends, you might develop a plan for the purchase of clothing and an analysis of other acceptable expenditures. If this plan is based on costs you have checked at the stores, if it is concrete and specific, there's at least an outside chance that your folks may

let you make a try at handling your own purchases. It would be wise, too, to talk over with them what you're proposing to buy.

Because of the strong and deep feelings that may center about money and its use, you may have to move rather slowly and patiently in your program of persuasion. But most parents will be pleased and impressed with a thoughtful, realistic plan. It's well worth a try.

Though opportunities aren't so plentiful as once they were, many young people earn money after school, in the evenings, and on Saturdays by babysitting, delivering groceries, or doing some other odd jobs. Naturally, you will be likely to feel that such earnings are your own to be spent as you please. And many parents will agree with you on this. But circumstances alter cases. Perhaps your parents were raised in a family where they were expected to turn over their family earnings to their parents. And they may see no good reason why you shouldn't do the same.

If you feel strongly that they have no right to make such demands, the situation can become very unpleasant. Here, again, if you look at matters calmly and present your ideas without getting too excited, you may be surprised to find how reasonable your folks will be.

In all too many families money matters are road blocks in the way of good relations. But such road blocks can either be moved or skirted around.

PRESENTATION POINTERS

Before the meeting have a committee of leaguers make a survey in school. Perhaps you could ask your math teacher or guidance counselor to help you in the survey. You may want to ask such questions as how much allowance the individual receives, how much he earns for himself, if he buys his own clothing, etc.

At your league meeting, have reports made on the survey. Then give the topic.

This would be a good topic to have on the night you invite your parents to the league meeting. In fact you may want to use a few of them for a good panel discussion on money and the family. Have the leaguers submit questions they would like to have discussed.



And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me." (Isaiah 6:8)

HERE AM I

five divisional program

by Dave Deery

LET'S examine our lives in the light of our Luther League program.

Remember, you have only *one* CHRISTIAN VOCATION—not several vocations. Your entire life, or rather, the way you live it, might be called your Christian vocation for, as the Luther League of America states, "God calls each person of every age and in any line of work or play to serve Him with all their heart in all their time." One cannot be a faithful, truly believing Christian if he leaves his church on Sunday evening after league and begins Monday morning by cheating in an examination at school. You and I must live our *entire* lives to the greater glory of our eternal Father in Heaven.

How about taking a few moments to read our text again? Isaiah 6:8b. "Then I said, 'Here am I! Send me.' We want to consider the words, "send me." We have found that people, all Christian people, have a Christian calling, and this vocation, as we call it, is serving God in all we do—be it eating, sleeping, working, or playing.

We now discover that there are also specific Christian callings—Church vocation for which you may be suited. This vocation for men would be the pastorate; for women, the diaconate or full time lay work; and for either, the mission field. Of course, we are not *all* expected by God, or the Church, to become pastors, or missionaries, or deaconesses. For the Church needs dedicated laymen as well. But the Church, and the Luther League of America, do ask that you sin-

cerely pray about and consider one of these specific church vocations *if you feel you may be qualified.*

"Send me." You are asking God to send you to spread His Word. You are asking Him to grant you the great privilege of being His herald. Does that word "herald" remind you of anything?

You may be thinking back many, many hundreds of years to a night when some shepherds were out in their fields, tending their sheep. We know that these shepherds were strong men for they were responsible for protecting their sheep from prowlers, animals, and other dangers that might arise. No doubt there was a fire close at hand. The men may have been gathered there to discuss happenings of the day as well as to keep warm.

Suddenly, they fall to their knees as though they have been struck down by lightning—these strong, courageous men have become afraid! What do they see? A brilliant light fills the sky, a host of angels appears—the heralds of the birth of God Incarnate. At this point we see the first evangelists. You can find the word angel in evangelist if you try. (*Write evangelist on board and underline angel.*)

We, too, must be evangelists for Christ and His Church—if we are to be among His faithful followers. By this we do not mean that you are to erect a tent on your front lawn and send fliers all over town. But we do mean that you should not be afraid to talk of your Saviour to anyone. As a consecrated

Christian you will find great joy in telling others of His saving grace, and of His perpetual love for those whom He has created.

(Discuss: What effect can our Christian vocation have upon someone outside the Church? Would an evangelism visitation program be of value in your community? Why?)

It is alarming to think how many people on the face of this earth have no knowledge of our Lord, and of those who have never been given the opportunity to learn of Him. For this reason, Christian missionaries travel to all parts of the globe—from Philadelphia to the Belgian Congo—armed with the word of God.

Our Board of American Missions last year celebrated its thirtieth anniversary with a mass meeting of over 15,000 people in the Hershey Sports Arena. In 1957-58, the study theme for MISSIONS was Japan and our work among the people of that country—and Christ, the Church, and Race. 1958-59 theme is the Near East and North American neighbors. (LLA has pamphlets for all of these themes. They are free.)

MISSIONS is an important aspect of our Christian outlook. We need to spend more time studying our mission fields. *(Discuss: Why is it important to study our mission fields? What difference is there in the three Missions Boards of our Church—Foreign, American, and Social?)*

Since we have been sent to do our Father's work, we also help to improve the imperfections in society. The Luther League of America titles this department SOCIAL ACTION. *(What does social action concern? Draw from the group the fact that social action includes many facets of life: voting, gambling, race, sex and marriage, etc.)*

(Discuss: Is there any need for social action in your community? How could you as a Luther League help? Concerning social action, which activities in your town would you promote? Which would you discourage? Why?)

Jean grabbed her coat and dashed out

the door. She was excited! The gang had just called. They were going to rob Smith's grocery store. What fun they'd have tonight!

Unfortunately, too many young people today search for this type of excitement to fill their leisure hours. We as Christian young people must help develop wholesome RECREATION and recreational habits so that as "ones who are sent" we may teach other youth the Christian way to have fun. Recreation might consist of anything from a campfire songfest to an elaborate party—but always with a definite Christian atmosphere. We, as faithful Luther Leaguers, must make certain that all our recreation is Christian. *(Discuss: How does Christian recreation make a difference in the way you spend your time?)*

(Discuss: several methods you could use to make your league more active in regards to the five-point program.)

"Here am I! Send me." We have looked at what we might do through five definite areas to promote the work of our Lord. These five areas are CHRISTIAN VOCATION, EVANGELISM, MISSIONS, SOCIAL ACTION, and RECREATION. As we look backward we probably find that we have neglected to fulfill one of these important divisions in our lives—in the Luther League program. We look to the present to see what we are able to do.

Martin Luther once said, "Heaven and earth, all the emperors, kings, and princes of the world, could not raise a fit dwelling place for God; yet, in a weak human soul, that keeps His Word, He willingly resides. Isaiah calls Heaven the Lord's Seat, and earth His Footstool, he does not call them His dwelling place; when we seek after God, we shall find Him with them that keep His Word."

PRESENTATION POINTERS

Additional information on the five-point program is included in the divisional secretaries' pamphlet or in HIGH IDEALS, Fall 1956, page 17.



DEATH MUST COME

*a christian
faces death*

by Dorothy Satre

BUT we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep." (1 Thessalonians 4:13-14.)

Facing Death

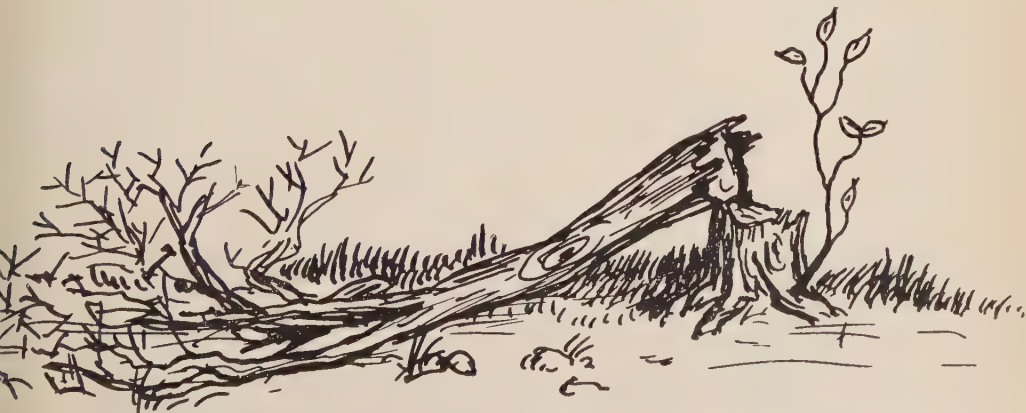
A young girl lay critically ill in a hospital, facing death. When her pastor called to see her, she said to him, "The church has taught me how to live, but I am not sure it has taught me how to die."

Have you had to face death? Has anyone in your family died since you

were old enough to realize what dying meant? Have you lost a schoolmate? Have you yourself been seriously ill or been in a terrible accident, so that you faced death? What were your thoughts at such a time?

To each one of us death comes in two different ways. The time comes when someone we know dies. We are shocked. If the person is a child or a teenager, we question why one so young has to die. Surely he has his life to live. Otherwise why would God have put him into the world! Certainly a baby should be granted a chance to grow up.

Then we begin to grieve. But the tears we shed are not only for the one who has died. We cry because we realize that we



are going to miss that person. Our own lives will have an empty space hereafter. We will start to talk to someone who is no longer with us, and he will not answer.

Face Death Ourselves

We cry a little, too, because our own lives are slipping by so swiftly and we know that we are not always the kind of people Christ would have us be.

We must also face death for ourselves. As one boy said, "Death is something we should not fear for it will eventually happen." Science tells us that the minute we are born we begin to die. For some, death will come late, for others, early. The progress made in preventive medicine and in disease control has reached such a point that in the United States a boy or girl who is 12 years old today can expect to live to be 68. That does not mean you will all reach that age. Some must go sooner. And some will live much longer. We do not know when our days will end.

How, then, shall we look at death? It is a subject that has demanded the attention of all sorts of thinkers through the ages. "Death is a very peculiar thing because we can only die once. You can't picture death because no human being has ever returned from it." People have speculated about it. Attempts have been made to guess what it is like. It has been called cruel. It has been called sweet.

Man leaves everything behind when he dies. He can take nothing with him. In 1 Timothy 6:7 we read, "for we brought nothing into the world, and we cannot take anything out of the world." Actually, we can know nothing about it. And when we do not *know* something, we are afraid of it.

A little child fights against going to bed at night. He isn't through with his play, with the things he wants to do. Besides he knows that the light will be turned off and then shadows and darkness will leap out. But as he grows older, he realizes that he is quite safe in his dark room. Then he goes to bed willingly.

That is the way it should be with the Christian. As he grows in his faith, he lives each day with an enthusiasm that the non-Christian cannot experience. The non-Christian may apparently be having a wonderful time; he is living for today. But the Christian is living for today *and* for tomorrow.

Paul in his letter to the Philippians 1:21 says, "For me to live is Christ, and to die is gain." Both religious and secular historical records show that the early Christians knew how to die. They believed Christ's promise, "Today shalt thou be with me in paradise." They met death, sometimes cruel and violent, with hymns, going joyfully to join their Saviour.

Christian Burial

Let us look at the service for the Burial of the Dead which is found in the *Common Service Book* on page 245. The small print tells us that the order of service is to be used for Christians who die; that the pastor should be the first one called and that certain other things are proper or improper in the service.

You will notice how much singing there can be in such a service. See how Psalm 130, beginning with deep sorrow "Out of the depths have I cried unto thee, O Lord," is answered by Psalm 23 with its promise of comfort. Read the prayers that, in themselves, bring peace to the grieving heart.

Do you think of *earthly life* and *life hereafter* as two separate lives? Instead, look at them together as one everlasting existence. We do not consider our days as bits of time each separate from the other. Each day is a part of our total life. Just so life on earth is a part of life eternal.

Since we should not fear life here, we should not fear it hereafter. We must always remember, however, that the way we will spend life hereafter depends upon how we use it here. It depends upon whether we accept Christ's sacrifice as having been made for us and receive the gift of salvation for our souls through faith in him. The decision is

squarely up to us. No one else can choose for us. We must do it ourselves with the help of the Holy Spirit.

To help us decide for Christ, God has given us many promises. He has also given us many guideposts for meeting death when it comes to us or to our dear ones. He has revealed to us the great, shining fact that Christ himself died and rose again. The resurrection is the basis of our Christian faith. Christ conquered death by going into the grave and rising again. Sin was overcome when he took upon himself the punishment for all of us. When death comes with what seems to be harsh finality, we know that it is not the end, because Jesus lived after death. Hear the good news as given in Matthew 28:5-6, "But the angel said to the women, 'Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he is risen, as he said.'"

Live Close to God

How can we learn to face death courageously? There is no better way than to live close to God all the days of our lives. We must learn to pray effectively. We must be near Him in our thoughts. We must appeal to Him for comfort in time of sorrow and lean upon the assurance that He gives us. If we are used to talking with God, it will not be so hard to think of our loved ones with Him. Nor will it be difficult to meet Him face to face.

We must cultivate the virtues that make a Christian different from a non-Christian. We must forgive those who wrong us. We must love everyone, even those who seem unloveable. We must be honest and truthful in all our dealings, even when it may seem to be to our immediate disadvantage. We must, in short, pattern our lives on Christ's. Above all, we must . . . "believe on Jesus Christ and him crucified."

This will be easier to do if we know the Scriptures. We should make the Bible part of our lives. The few Scripture verses that are part of this discussion are only examples of the many promises

that God has made to His children. It is as necessary for a Christian to have spiritual food for his soul as to have food for his body. We should become so familiar with the Word of God that His promises will come to our minds whenever we are in trouble or sorrow.

Life on earth is a preparation for everlasting life. When we have finished the task given us to do here, we need have no fear of dying. We can say with Simeon (Luke 2:29) "Lord, now lettest thou thy servant depart in peace, according to thy word." We can say with Stephen (Acts 7:59) "Lord Jesus, receive my spirit." We can say with Paul (2 Timothy 4:7) "I have fought the good fight, I have finished the race, I have kept the faith."

PRESENTATION POINTERS

The Biblical quotations that appear throughout the article are really part of the topic. Have leaguers prepared ahead of time to read them as you mention the references.

It would be well to have sufficient copies of the *Common Service Book* distributed before the meeting begins so that each of the leaguers can refer to the Order for the Burial of the Dead while you are talking about it.

KIYOSHI MAKES UP HIS MIND



1957-58 JCME theme

Japan

*available through your state
or synodical missions secretary.*



He Serves God (Kagawa)

ONE morning in 1946, Toyohiko Kagawa walked into the imperial palace, Tokyo, Japan. He had been invited by Emperor Hirohito, the former Japanese god, who was struggling in his newly acquired human status.

The Emperor listened attentively to Kagawa's words. Kagawa read from his Bible, "Whoever would be great among you must be your servant." Then he added his personal advice, "Only by service to others can a man, or a nation, be god-like." By this motto the elderly Kagawa had lived and preached for half a century.

Many years before, having been told that he had only a short time to live, Kagawa replied, "If so, I'll make every day count."

Toyohiko Kagawa is a world-famous Japanese missionary. But he was not always a Christian.

The Lonely Boy

Like a lily springing from a field of mud, Toyohiko rose above his heredity and environment. Born in 1888, the son of unwed parents, later adopted by his father (a wealthy Buddhist), he grew up in an unwholesome atmosphere, hating

it and rebelling against it. Taught from his earliest days to regard wealth as the most important thing in the world, he longed for the simple life of the poor.

Both his parents died when he was four and he was sent to live with his stepmother and a foster grandmother in a rambling old house in the country. There was no love for the small boy. His stepmother paid no attention, while the foster grandmother treated him shamefully, with continual scoldings and many whippings.

Driven from the loveless home in search of warmth and companionship, Toyohiko wandered through the bamboo grove and beside the river, acquiring a kinship for nature that he has since embroidered into his poetry. Because of his loneliness Toyohiko learned early to hide himself away in some unlikely place with a book.

The desire to leave Awa came as a result of his being falsely accused of harming a neighbor girl. Toyohiko was crushed by this injustice and also by the desperate fear that he would lose the

(See also "He Served God (St. Francis of Assisi, Fall, 1957).")

honor of being the head of his class in school. After three days without eating, he insisted on giving all his savings to the injured girl and then applied to his older brother in the city for permission to leave Awa.

Christianity Comes

It was at this time that missionaries entered Toyohiko's unhappy life. His first contact was through a Christian teacher in the Boys' middle school, a school which he entered in order to study English. He learned more than a new language. He discovered a new religion, too.

The homes of two missionaries were open to the students. Many, and especially Toyohiko, took advantage of their open doors. There he caught glimpses of a wider world while sharing cups of tea, cakes, and other good food. There was also music, singing, and good fellowship. Above all, he heard reading from a Book that opened up the vistas of a new life.

No wonder this heavy hearted boy from an unhappy home appeared often at the home of the missionaries. They told him of a God Who cares, Whose teaching is love.

Toyohiko learned to laugh. He was re-born. Life took on a new meaning. He wanted to spend his life helping the poor and needy as Jesus did. Learning that the poor lived in huts only six feet square in the slums of Tokyo, he decided to do the same.

Live Like Christ

His decision to live among the poor found no favor with the proud Kagawa family. Toyohiko was disinherited by his uncle. He became in truth poor, with nothing of his own except the clothes he was wearing.

Kagawa was an embarrassment to both teachers and fellow students when he entered the Presbyterian College in Tokyo in 1905. The scope of his reading in many advanced fields of philosophy and social problems far exceeded that of his teachers.

To the annoyance of his fellow students, he often insisted on sharing his room with a beggar or some stray, diseased dog, saying that anyone would befriend a sleek, healthy animal but no one would care for such a cur except himself. Most of his clothing, he gave away to others more needy.

Kagawa called down the wrath of the other students again by voicing ideas that were definitely pacifist. They ostracized him and beat him, but his reply was to pray for them.

The dread disease of Japan, tuberculosis, attacked Kagawa during his second year of college in such a severe form that he was forced to spend a year in a lonely, sea-side village fighting it. There he read and attempted to evangelize the fishing folk around him. He was also writing a novel, done with a Japanese writing brush over the printing in old, castoff magazines, for want of money for other paper.

His Home in the Slums

Not cured, but back at college, Kagawa's schedule became study in the mornings and preaching on the streets of the slums of Shinkawa in the afternoons and evenings, saying that he would welcome dying in action.

Slums of Japan's large cities are foul places peopled by all manner of criminals and by poor workmen, who when they have work, receive only twenty-five to fifty cents a day. Their homes, on narrow, filthy alleys, are six feet square—more like prison cells. They have no windows. All light and air must enter through the open door. A community kitchen, a water hydrant, and a common toilet serve twenty families. Under cover of darkness, every form of crime and sin slinks through the dark alleys and in and out of the tiny cell-like rooms.

To this life came twenty-one year old Toyohiko Kagawa, burning with the desire to help these poor creatures, caring not where he lived, nor how, believing his life at best would be short. On Christmas Day, 1909, he moved his few

belongings from the college to one of the cells on the walls of which the blood of the last occupant's murder was plainly visible.

He had not long to wait for his service to begin. The first applicant to share his bed and table was a poor man suffering from contagious itch. Kagawa gladly gave him shelter though it meant much scratching for him later. He was the first of hundreds to seek Kagawa's bounty.

His door was never closed to anyone in distress. Criminal, beggar, or diseased—he welcomed them all. They received food and shelter as long as they cared to stay, and medical help for their ills. Sometimes the walls of the tiny, cell-like hut had to be moved to let all the occupants stretch out to sleep. Sometimes the only food was a thin, watery, rice soup. It was through sharing his bed with a beggar that Kagawa contracted trachoma, the dread eye disease, that has all but robbed him of his sight.

Treasures Become His

During one of his bouts with tuberculosis, Kagawa discovered that the thoughts he was fond of setting down on paper had value. From the profit of the sale of several books of poetry and prose, he was able to build settlement houses in his beloved slums. Eventually he began

and supported 19 churches, 17 kindergartens and schools, six cooperative societies, an ex-prisoners' home, an employment agency for girls, a social research bureau, and two monthly magazines.

In 1914, in his late thirties, Kagawa married a girl named Spring, who was already busy at settlement work. Later the couple and their three children budgeted themselves to live on forty dollars a month. The remainder of the returns from Kagawa's writings and books, totaling some years \$10,000, goes for the work of the poor.

Like most really great men, Kagawa enjoys simple pleasures like walking in the rain. Each morning he awakens around four to spend a couple of hours in prayer and meditation. This is how his book of "Meditations" came into being.

He is a fighter and full of fire and determination of the spirit, not the body. He believes in righting wrongs by evolution, not revolution.

I once heard Kagawa speak from the platform. He was on a tour of the United States, pleading for funds to rebuild the churches around Hiroshima after the use of the atomic bomb. His earnest words stirred the listeners that dollar bills slated for selfish uses heaped the contribution plates.

Toyohiko Kagawa patterns his life



WHAT'S THIS???

It's a group of Luther Leaguers sitting in a jet-black room.

New methods for league work, movie reviews, personal devotions, news items, programs for socials, topic materials and a host of other interesting features are published in **LUTHER LIFE**, but these leaguers know nothing of them.

Maybe your league won't black out if you don't get **LUTHER LIFE**, but there'll be a lot more light thrown on your program if you subscribe to **LUTHER LIFE** for all your members.

after Jesus. As a result of his battle of the spirit in behalf of the slum people, he has become labor leader, socialist, statesman, author, poet, and evangelist. Today, almost blind from trachoma and never entirely free from pain, Kagawa overflows with energy. Most significant about Toyohiko, however, is the fact that his life has been identified with the poor. He is today one of the most beloved men in Japan by his friends—and one of the most hated by those he opposes.

"Seek ye first the kingdom of God," says the Bible, "and all these things shall be added unto you." Toyohiko Kagawa's life is proof that this is true.

Miracles

Kagawa's great love for God and Nature spills over in his poetry and his "Meditations." This is his meditation on miracles.

Miracles! Miracles! Life is a miracle! Death is a miracle! Law is a miracle! Reality is a miracle! Illness is a miracle! Recovery is a miracle! Everything has an existence independent of mine. This is a miracle!

The flight of the dragonfly, the transformation of the caterpillar, the trees clothing themselves in green verdure, the bough on which the gray starling sits as it whispers to my soul, the ant wriggling in the sand,—everything is a miracle. A power greater than I rules the world. I nod approval and marvel at the ever-changing form of changeless nature.

PRESENTATION POINTERS

As an introduction give a brief review of your former topic on St. Francis of Assisi, **HIGH IDEALS**, fall, 1957. This is a similar story from the opposite side of the globe in a different century of history. Have a map or globe to locate Japan and Tokyo.

Read the story of Kagawa's life. Get other facts from the library. Use "Miracles" for your devotions. Perhaps you would like to use some other meditation he wrote. "Jesus, Keep Me Near the Cross" is Kagawa's favorite hymn. Use Matthew 25:34-40 as your Scripture.

Discuss Kagawa's way of helping the needy in contrast to the popular method of merely writing and mailing a check to the proper committee. Give pencils and paper to all.

Have them find a saying of Jesus' that Kagawa's life illustrates. End with the true and false test.

The Christian Board of Publication, Beaumont and Pine Blvd., Box 179, St. Louis 3, Missouri, has a film strip on Kagawa, that sells for \$6.00.

1. Kagawa charged a fee for shelter in his home.
2. Kagawa worries constantly about his health.
3. Kagawa's childhood was a happy one.
4. Only clean, healthy people were Kagawa's guests.
5. Kagawa was not a strong man, physically.
6. In spite of poor sight, Kagawa read many books.
7. Kagawa's home in the slums was very large.
8. The sale of his books made Kagawa a wealthy man.

Have you seen
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on Japan



order free from:

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READING WITH WISDOM

*a topic to help you
read your Bible
with more understanding*

by Ruth Shaffer

MY FIRST real experience with reading the Bible, that I can recall, was an assignment given in my Sunday school class. We were asked to read a chapter or more each day, beginning with any Book of the Bible we desired. After some thought that afternoon, I decided to begin with the Book of Genesis, the very beginning. Genesis appealed to me because of the message it contained—the very beginning of our world.

I was very enthusiastic. I read and re-read it several times in the next few weeks. To my disappointment, there was much to be desired in my understanding of the passages. I did not dare read on to Exodus for, if I couldn't understand what I read in Genesis, Exodus would be even harder.

If at that time I would have had someone to suggest ways of understanding what was written, perhaps it would not have seemed so futile. I had no books or commentaries to help, so my reading seemed to me quite useless.

A reading assignment from the history book given by your school teacher, and a reading assignment from the Bible given in catechetical class cannot be treated the same.

It has been said that the Bible is one of the most difficult books to read and understand. This is true. But on the other hand, with the aid of commentaries, Bible dictionaries, and advice of persons who have studied the Bible, anyone has a fair chance of studying the Bible with understanding. Studying the Bible can be interesting and challenging.

Our Bible—What It Is

The Bible records God's efforts to reveal Himself to many. The record of His dealings with man reveals the will of God. The Holy Bible is often referred to as THE WORD OF GOD, or simply, THE WORD. To get a better understanding of Christ and His message to us, we read and study the WORD.

This is first hand information on what Christ was like, and what Christ expects of us. The true value of the WORD is expressed by Christ Himself in John 6:63: "... the words that I have spoken to you are spirit and life." We are expected by Christ to use the WORD as a guide in our daily living. The WORD is "Living," as we have often heard it expressed. It was written for our use today, as well as for those who lived when it was written.

Many times people have asked, "Who wrote the Bible, and how did they know what to write?" You too, will want to know the answer to this, before beginning study of the messages. In 2 Timothy 3:16, we are told: "All scripture is given by the inspiration of God." Men who walked with God and served Him—they spoke in His name. The Gospels were written by men who were close to Christ, who knew him personally and

worked side by side with Him. It was Christ who gave them the thoughts and words to preach to the people. He gave them wisdom and understanding to serve.

The Bible is made up of two sections—the Old Testament, containing 39 Books; the New Testament, containing 27 Books. Needless to say, anyone who has attended catechetical class has memorized the names of each of these books. Can you still name them?

Scholars have categorized the Bible into these sections:

Genesis through Deuteronomy—Books of the Law. Here are given the functions of the legislature and laws for the people.

Joshua through Esther—Books of History. Here is given the history of the Israelites, the chosen people.

Job through The Song of Solomon—Books of Poetry. Here the messages are written in the form of poetry, perhaps so they could be easier to memorize.

Isaiah through Daniel—Books of the Major Prophets.

Hosea through Malachi—The Books of the Minor Prophets; the classification of Major and Minor Prophets is based on the size of the Books included. Anyone of the three Books, Isaiah, Jeremiah, and Ezekiel, is in itself larger than the 12 Minor Prophets combined.

Matthew, Mark, Luke and John—Four Gospels. Four individuals' interpretations of the Life of Christ.

The Acts—History of the early Church.

Romans through Jude—Epistles or Letters. Written mainly by Paul and other followers of Christ. Confirm the facts given in the Gospels and tell results.

Revelation—Book of Prophecy.

Personal Bible Study

Now that it is possible for the majority of people, young and old, to possess a copy of the Bible, there is much more opportunity for personal studying. The Revised Standard Version is the most easily understood of the available versions. I would suggest that you use this version, and keep a commentary, Bible dictionary, or Bible atlas close at hand.

Be prepared to use your imagination (Luther Leaguers usually have an overabundance of this resource). Also, con-

centration is a necessity. Fit yourself into the story which you are reading. Feel that you are one of the characters, or an onlooker.

An excellent method of study is the chart. For your first attempt, choose one of the smaller, simpler written books—for example, Ruth, Job, or Jonah.

Begin your study by reading through the Book you have chosen. Jot down on scrap paper any impressions, words, or phrases that interest you as you go along.

At your second reading, try to find the author's purpose for writing the Book. Note the persons mentioned; also the time and place. You will want to be aware of the customs of the people—note this in the Book of Ruth, chapters 3 and 4. It is necessary to study the customs in many of the Old Testament Books in order to understand the story. Use your commentary to help you understand these customs. Try to give each of the chapters a name. A sample of a chart can be found on the bottom of page 20.

In reading and studying the Old Testament books, such as those from Genesis to Deuteronomy, it is possible to connect the Books on one large chart, and trace time, place, journeys all the way through. These first five Books contain a story, and are interesting when studied as a whole. Besides using this chart for your own personal study, you may want to use it at your league meetings. After you have made your chart for yourself, you could have copies mimeographed, or draw it on the blackboard for study.

Also, you will want to locate towns or trace movements in the Books on a map. You need a background before you can really understand what is taking place in the Book.

Group Bible Study

The previously suggested chart method can be used to good advantage in the group Bible study. You, as the leader, could suggest or assign the leaguers to make up their own chart. Perhaps they could use them as a project for encour-

ACT I

Scene I

NARRATOR: Jesus hid in the temple because of the opposition to Him. He had barely escaped a group who tried to stone Him. Now He is walking along the road after safely leaving the temple. His disciples have met him and are walking beside Him. As they travel on they see a blind man whom they knew had been born blind.

DISCIPLE: Rabbi, who sinned, this man or his parents, that he was born blind?

JESUS: It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me while it is day; for night comes, when no one can work. As long as I am in the world, I am the light of the world. (At these words Jesus spits on the ground, and taking the clay like mixture he applies it to the blind man's eyes.) Go wash in the pool of Siloam! (Blind man hurried off.)

Scene II

NARRATOR: The blind man is within a short distance of the pool. He walks hurriedly, but cautiously.

aging family devotions in their own families.

Here is a suggestion which will use up some of that surplus of imagination in your league. Select a committee from your group to choose a story or a miracle Jesus performed, and write it in the form of a play. For instance, the healing of the blind man, found in the Gospel of John, chapters 9 to 10:21.

Read through it thoroughly. Decide how you would divide it into acts, and then scenes. Read the chapter before it to get the correct background.

Where persons speak, but have not been given a name, call them person 1, person 2, etc. Add conversation where you imagine it could be used. Add to the script in spots where the person could be thinking to himself. All this adds to a clearer understanding of the incident.

As you read along with the example shown here, follow the way it is written in the R. S. V. Bible.

CHART OF THE BOOK OF RUTH

| RUTH AND NAOMI COME TO BETHLEHEM | | | | | RUTH MEETS BOAZ | | | | AT THE THRESHING FLOOR | | | RUTH AND BOAZ MARRY AND HAVE A SON | | |
|-------------------------------------|-----------------------------------|------------------------------------|------------------------------------|-------------------------|-------------------------|----------------------------------|----------------------------------|-------------------------------------|---------------------------|------------------------------|--|--|--|--|
| Introduction - 5 | Journey to Bethlehem 6 - 14 | Ruth's Determination 15 - 18 | Arrival at Bethlehem 19 - 21 | Barley Harvest 22 | Ruth Gleans 1 - 7 | Boaz Favors Ruth 8 - 13 | Reapers Instructed 14 - 16 | Ruth Returns to Naomi 17 - 23 | Naomi's Plan 1 - 5 | Threshing Floor 6 - 13 | Boaz Helps to Support Ruth and Naomi 14 - 18 | Inheritance 1 - 6 | Boaz Buys the Inheritance 7 - 12 | Boaz and Ruth Wed Son Born 13 - 17 |
| 1 | | | | | 2 | | | | 3 | | | 4 | | |
| Naomi _____ | | | | | _____ | | | | | | | | | |
| Ruth _____ | | | | | _____ | | | | | | | | | |
| Orpah _____ | | | | | Boaz _____ | | | | | | | | | |
| | | | | | _____ | | | | | | | | | |
| | | | | | Obed _____ | | | | | | | | | |

MAN: What a strange thing has happened to me. I have been blind all my life. Suddenly, a stranger approaches me, anoints my eyes with something that felt like clay, and tells me to go and wash in the pool of Siloam. I can't understand it. Why do I have this feeling of expectation? Just what do I expect? It seems foolish to even think of obeying what this Stranger has told me to do.

NARRATOR: The man walks to the pool, and places his head in the pool. As he lifts his head up, he begins to stutter. Finally his babbling becomes an hysterical shout.

MAN: (shouting) I can see! I can see!

Continue the play ending with the questions asked by the two Jews, in chapter 10, verses 20 and 21:

FIRST JEW: "He has a demon, and he is mad; why listen to him?"

SECOND JEW: These are not the sayings of one who has a demon. Can a demon open the eyes of the blind?

Discuss these questions, ending with prayer or the Apostle's Creed.

Family Study

Reading and studying the Bible with the family can be a wonderful experience. It is possible for all members of the family, from the nursery child to grandfather, to participate in these devotions.

I visited with my pastor and his family one evening. Following the meal, we all went into the living room for devotions. The family consisted of 6 and 13 year old sons, a daughter 17 years old, the pastor and his wife. We made ourselves comfortable while the pastor gave out a poem and meditation which were to be used. The father opened devotions with the scripture. The meditation in the pamphlet "The Upper Room" was read, and before long a discussion had been started by the mother. Even the six year old son participated. He told us the Bible story as he learned it in Sunday School. All of us had something to contribute. I left that home feeling very close to God.

Your Luther League may want to take on the project of encouraging family devotions among your parents and among

other families in your congregation who do not have their own family devotions.

Worship in family devotions can include more than reading the Bible and praying. If one of the family is talented vocally—let him sing; if one plays the piano—let him play a worshipful selection. Discussion on the devotional subject can become helpful and is no less worshipful.

The suggestions for Bible study covered in the last two sections can be applied in family Bible study. The reading of passages should be done by members who are able to read fairly slow and with expression. Questions asked during the study should be answered if the answer is known. If not, study together a commentary or dictionary.

Most young folks do not have in their libraries copies of Bible commentaries or Bible dictionaries. Perhaps the family will want to buy one, or you may go to your Pastor's or the library for references.

PRESENTATION POINTERS

Have someone give the first part of the topic as introduction. Then talk about the Bible. You could give a sentence explanation about each Book of the Bible (or write these on mimeographed sheets to distribute).

Have a supply of various Bible reference books on display. Ask your pastor to help you get these.

Try out each suggestion as the presentation is given. Use Ruth or Jonah for a brief chart. Use a map to find countries and cities. Act out John 9 to 10:21.

Discuss family devotions—how to introduce the idea to your family—what you can use according to ages of children in the family. Have a committee write to various publication houses to see what materials are available. Try family devotions and have leaguers bring back a report as to its value and its rough spots.

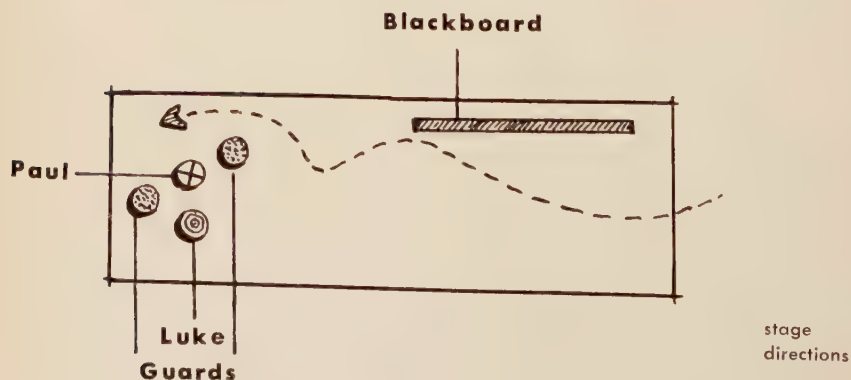
Invite a family who has devotions to come to your league meeting to tell about their devotions and have their devotions there. This is to be done in a sincere, helpful manner. At a specially planned meeting of your league, have several leaguers take the parts of a family, and present a service of devotions for you, or for the members of your congregation.

Purpose—to show how Jesus could work in the world through His disciples to win souls. Luke's first book, his Gospel, tells of what Jesus did while in the world. His second book tells what Jesus did while out of the world.

FIRST HAND REPORT

Bible Study: Acts

by Alton N. Allbeck



TODAY we study the Book of Acts, or as another man has said it, "A Young Church in Action." It is the story of how the Church was born and began to grow. Actually, it is the story of the things Jesus did, through others, after He had ascended into Heaven. Luke wrote about it and Paul is it's chief actor. Here they are now to tell about it themselves.

(Enter Paul, chained to two guards, and Luke. They sit left of stage, Luke has notepad and pencil. Guards appear not too interested in what Paul and Luke are saying. On blackboard in background is a map of the area of Paul's journeys—written in white chalk. The cities of the first journey have a red dot beside them, the second journey a yellow dot, the third journey a green dot and the last journey a blue dot. As each character steps on stage to tell of his journey he draws the line of his journey in his color of chalk. Towns mentioned in this topic should be printed on the map in letters large enough for those in the back row of the room to read. As characters speak they stand in front of the map and afterwards go to stand behind Paul.)

LUKE: I wrote this letter to all you who love God to tell you what Jesus did after His resurrection and ascension and how His Church was born and grew. In it I spoke of Peter and John and James—*(Enter these three now.)*

PETER: We saw many wonderful things. High up on a mountain we saw our Lord Jesus ascend into the skies. Back in Jerusalem the Holy Spirit came to us in a rushing wind and tongue of flame. We were filled with a new power that helped us to preach so that one time 3000 people in Jerusalem wanted to follow Jesus.

JAMES: Yes, and the Holy Spirit led me to meet a Negro man, from the royal court of the queen of Ethiopia. When I explained to him about Jesus he, too, became a Christian.

JOHN: And the Holy Spirit was with us when we met the crippled man at the gate of the temple. He asked for money, but in the name of Jesus, we gave him his health again.

PETER: In Jesus name I had the power to raise Dorcas from the dead. I also saw a wonderful vision from God that convinced me that He loves everybody over all the world. *(Peter, James and John step to their places behind Paul.)*

PAUL: About this time God was pointing His finger at me to change my way of life. I had hated the Church and caused it much misery. I threw men and women and even children into jail. I even encouraged the people to kill Stephen with stones. Then, on the road to Damascus I saw the light. I saw Jesus—and heard Him speak. And from that day to this I have been true to Him. The glory of Jesus blinded me, but God sent Ananias to give me my sight. And so I have been sent to preach the gospel—to tell about my dear Lord Jesus.

BARNABAS: *(Entering and going to center of stage.)* I went with Paul on his first missionary journey. We went to a lot of towns. Part of the time we went by boat, and part of the time we walked. Here is where we went. *(Goes to blackboard and with red chalk begins at Antioch and traces the trip out and back. Antioch of Cilicia, Salamis, Paphos, Attalia, Antioch of Phrigia, Iconium, Lystra, Derbe, then back to Lystra, Iconium, Antioch of Phrigia, Antioch of Cilicia.)*

We had many exciting adventures in these towns. At Paphos, Paul looked the evil court sorcerer right in the eye and placed a curse on him which made him blind. That made the Roman governor, Sergius Paulus really sit up and take notice.

PAUL: At Antioch and Iconium we preached. Many were interested. But the devil worked in others to drive us on to other towns.

BARNABAS: In Lystra, Paul, to show God's power, spoke to a man who had been crippled from his birth. Paul commanded him to stand up—which he did to the amaze-

ment of the crowd! Then they thought we were Greek gods in human form. They called me Jupiter, and Paul, Mercury. We had a hard time telling them otherwise. It was here that we first met Timothy, who was later to become leader of their church. It was here, also, that Paul nearly met Stephen's fate, for they stoned him and left him for dead. But he was only stunned and lived to go on to other places.

PAUL: After this a question came up—whether Gentiles had to obey all the Jewish laws in order to be Christians. So we went back to Jerusalem to ask the Apostles for an answer. (*Barnabas steps behind Paul.*)

LUKE: The Apostles met to discuss the question Paul brought back. Then James, the brother of Jesus, who was the leader of the Jerusalem church gave the decision that Gentiles did not have to obey all the Jewish laws. The Apostles sent Paul to tell the Gentiles this decision. Paul took as his companion Silas.

SILAS: (*Entering*) I went with Paul on his second missionary journey. It was a lot longer trip than the first had been. Here is where we went. (*Goes to map to draw, with yellow chalk the outline of the second journey. Caesarea, Tyre, Antioch, Tarsus, Derbe, Lystra, Iconium, Antioch, Dorylaeum, Troas, Phillippi, Amphipolis, Thessalonica, Berea, Athens, Corinth, Ephesus, Jerusalem.*)

After visiting Paul's folks in Tarsus, we went on to Derbe and Lystra. There Timothy persuaded Paul to let him come along with us.

Everyday Paul, in prayer, would ask Jesus where to go. Paul wanted to head for some new places in Asia, but Jesus told him to head for Troas. There, in a dream, Paul saw a man in Macedonian clothes and heard him say, "Come over and help us."

It was in Troas that Luke joined our traveling group. We took a boat over to Phillipi and there we met a businesswoman named Lydia, who accepted Jesus. Through her help we were able to reach many others.

It was here that Paul drove an evil spirit out of a girl, and her owners caused a riot. The judge then had us beaten and thrown into jail. During the night God caused an earthquake to open the doors of the jail and also our chains. The jailer was so impressed by the fact that we didn't try to run away that he became a Christian.

We met opposition at Thessalonica, but Jason helped us out. We met a much better reception at Berea and then moved on to Athens. There Paul spoke to their council, and, while most of them laughed at the resurrection, yet two did believe.

After this, Paul, at God's direction, went back to Corinth and preached there fearlessly for 18 months. We lived with Aquilla and Priscilla then. From here Paul went back to report to the Apostles in Jerusalem. (*Silas steps behind Paul.*)

LUKE: (*standing up*) The church was growing—and quite rapidly, too. Paul was eager to revisit the mission churches that he had helped to begin. I was interested to see them, too, so I went along. Here is where we went on Paul's third missionary journey. (*Goes to blackboard and with green chalk draws third journey. Antioch, Tarsus, Derbe, Lystra, Iconium, Antioch, Ephesus, Smyrna, Pergamos, Troas, Phillippi, Thessalonica, Athens, Corinth, Athens, Thessalonica, Phillippi, Troas, Samos, Miletus, Tyre, Caesarea, Jerusalem.*)

It was in Ephesus that we met a disciple of John the Baptist. His name was Apollo. Paul then had to show them that Christian baptism is for adoption, while John the Baptist's baptism was simply to show a change of heart. Paul had great power from God to heal people and drew many people to Jesus.

This aroused the anger of the silversmiths, whose sales of the idol of Diana had fallen off. So they tried to start a riot and have Paul killed, but they failed. Paul left town and headed for Phillipi where he stayed for a while.

PAUL: At Troas an interesting thing happened. (*smiles*) I preached a *very* long sermon. A boy sitting in the window went to sleep and fell out of the window. He was three stories up and they thought he was killed.

LUKE: But Paul healed the boy. He was all right again.

Paul was determined to be back in Jerusalem at Pentecost. Though he was warned by the elders of the church at Ephesus, yet he continued on. At Caesarea a prophet named Agabus took Paul's belt and tied Paul's hands and feet with it, saying, "The Holy Spirit says that the man who owns this belt will be bound like this by the Jews and turned over to the Gentiles." But Paul still was determined to go to Jerusalem. It happened, as Agabus had predicted, that as Paul was worshipping in the temple, he was recognized and the Jews tried to mob him. This brought the Romans who took Paul to the Roman barracks where he would be safe from the Jews.

PAUL: I tried to speak to the crowd but they would not believe. I tried to speak to the Saducees and Pharisees that the Roman governor had called to my trial, but they had hardened their hearts toward me. That night God spoke to me and said, "Take heart! For as you have witnessed boldly for Me in Jerusalem, so you must give your witness for Me in Rome."

Forty of the Jews plotted and vowed to kill me, but my nephew found it out and told it to the Roman governor. That night with a large armed guard he sent me to Caesarea to the governor of the whole area, a man named Felix. I witnessed for Jesus to him as well, but, though I think he believed, he put it off. Then Felix was replaced by Festus and I was brought to trial again. At this trial, as a Roman citizen, I appealed to be tried by Caesar. So Festus gave orders to have me sent to Rome.

We set sail for Caesarea, taking this journey. (*Paul then points to blackboard and Luke takes the blue chalk and draws in the fourth journey: Caesarea, Sidon, Myra, Crete, Malta, Syracuse, Rhegium, Puteoli, Rome. Luke returns to seat.*) We sailed north of Cyprus and then down to Crete. I warned the guard that this was the wrong time of year for us to sail to Rome—that the winds would be wrong. He would not listen. He urged the captain to set sail. We were caught in a tremendous storm which tossed us around for 14 days. Then we neared the island of Malta and the ship was wrecked. However, all on board got to land safely. While making a fire, a snake bit me on the hand, but I threw it into the fire and its poison did not harm me. This caused the islanders to look at me with new respect. God, through me, healed many people of Malta. In the Spring we set sail for Italy. Finally I arrived in Rome. There I spent the remainder of my days, under house arrest, but preaching and teaching to all who came.

LUKE: This is how the Church was born and grew. This is what Jesus did, through us, after His Ascension. And His work is still going on among each one who is His follower from that day to this. He is working in your heart, too.

PRESENTATION POINTERS

Plan well ahead for this playlet. Have at least two rehearsals so that it can be done well. Gather the props necessary. If you do not have a stage, make a stage area with curtains or folding screens. The map must be drawn in beforehand in white chalk with all towns labeled.

After the play have some leaguer lead a short prayer of dedication to God. "Dear Lord Jesus, our God and Saviour, help us to love You. Help us to serve You. Help us to do those things which will please You and will bring others to love You, too. As you guided Paul and Luke and the others, please guide us. Amen."

Have leaguers stand and sing "O God, Our Help in Ages Past." The topic meeting might be followed up with games using some of the names of people or towns from the Book of Acts. Make a quiz show or have two teams compete for questions. Play "Who am I?" or "Where Am I?" Mark out towns on floor and have races between towns, players moving as they answer questions. Use your imagination.

With the pastor's help, you might be able to work up an outline or chart of the Book of Acts. Hand mimeographed copies out to the leaguers at the end of the meeting. Daily Bible readings could be made, also, using the man stories from the Acts.

I SPENT A WEEK LAST SUMMER



church camping

by Gladys Thumhart

(To start the presentation of camping you might have leaguers help list the various activities of a camping program such as classes, hillside devotions, swimming, etc. Have some one write them on the blackboard.)

It's not necessary to explain what goes on during a week at camp to anyone who has attended a church camp. But, for those who have never attended, you may wonder what a camper does with all his time for a whole week away from home.

Camp Expressed by Writing

Most campers send at least one postcard or letter back home to Mother and Dad. From these letters (even if it is as short as: *Dear mom and pop, I like our camp very much. I just come from swimming. Your son, wesley*) you discover a few of the many activities of camp life. Here is Suzzie's letter to her Mother and Father. Pick out a few of the things that keep her busy throughout the week.

Dear Mom and Dad,

I'm having a wonderful time. Glad I could come back to camp again this year. I've seen lots of the campers from camp last summer. Did you see Judy before you left camp the other day? She was here last year. She was in my cabin, too. We wrote to each other a few times last winter. We aren't in the same cabin this year but we see lots of each other in classes and swimming. I sure am glad she came again this year.

I have three classes every morning. One is a Bible study on the Life of Jesus. We have swimming, games and handwork in the afternoon. I also joined the choir and will sing at some of the worship services.

Last night we had our worship service outdoors. The sky was beautiful as the sun slowly disappeared behind the hills. After the service we had a movie on the work of the Church in Japan. Tonight some people are coming to explain the Luther League program to us.

Will write more later.

Love,
Suzzie

There is an even better way to find out what goes on at camp. How many of you have a sister who keeps a diary? Haven't you often wished you could find where she keeps the little gold key so

you could read all that secret information she has written? Well, we have a diary here that was written by Suzzie while at camp. Let's see what she did during that week at camp.

SUNDAY—Arrived at camp, registered and found my cabin. By the time I got to the cabin there was only one bed left—a top bunk with a sagging mattress. Made my bed and joined the rest of the campers to meet all the teachers and leaders of the camp. Sure are lots of new people to meet. Finally got to bed and found I could sleep in spite of the mattress.

MONDAY—Had classes this morning. Have a worship service after breakfast every morning. Wish Mother could make hot chocolate like we had this morning. Went swimming this afternoon but the water was cold. Some of the campers go in for the early morning dip before breakfast. Not me!

TUESDAY—Today was my turn to sweep the cabin floor. We can make it dirty in just one day! The cabin inspectors are sure rough on us. They look for all the little "dust balls" under the beds. Had to give a report in one of my classes this morning on what my Luther League does in my home church. Some of the kids really have active leagues. Tonight, just before taps, I helped with our cabin devotions.

WEDNESDAY—I helped with the worship service at hillside tonight. I read the Scripture lesson and some of the other campers had a prayer and announced the hymns. The speaker sure was good. Never felt so wonderful during a worship service before. God seemed so close to me out there on the hillside.

THURSDAY—Got the addresses of all the girls in my cabin today. I want to write to some of them when I go home. Our team won the softball game this afternoon. Our team wears red headbands with the name of the camp printed on the front. Tonight we had stunt night. My cabin didn't practice their stunt enough so we didn't do very well.

FRIDAY—Took pictures today of some of the teachers and the girls in my cabin. We had a beautiful outdoor candlelight service tonight. At the

close of the service we all put our candles in the little holes in a large cross that stood in the sand down by the water. It gave me a wonderful feeling to worship the Creator of all the beauty of this camp. Tomorrow we go home. Camp should be two weeks—one week goes too fast.

The Purpose of Church Camps

Many values in camping can be taken from the six diary readings above. Camping is an experience which involves more than one person. Campers make many *new friends* in the cabins, in the classroom, in the dining hall, and in the swimming pool. Many letters are written after camp week to new friends. These friendships, formed at camp, may continue for many years.

Classroom work is planned to provide *useful knowledge* and to help campers think through questions in Bible study, personal development, church life and various leadership courses.

To carry out the full program of camping, a camper needs lots of energy. Good, wholesome food, as much as campers will eat, is provided at *balanced meals* in order to keep campers physically fit.

Campers learn the meaning of the word *responsibility* as they help with dishes, make their own beds, and help keep the cabin clean for inspection each day. They may help with evening worship services at hillside, assist the cabin counselor with cabin devotions, sing in the choir and give reports in some of the classes.

A *variety of activities* are included in the camp program to acquaint young people with and help them to enjoy a wider selection of sports and activities. A *wholesome environment* is provided by such activities as hikes, special evening programs, campfires, candlelight services, evening hymnsings, supervised games.

Personal devotions each morning, hillside vesper services, cabin devotions before "lights out," Bible study under capable leadership make lasting contribution to the *religious life* of the young people.

Camping's aim is to help build well-

rounded *Christian young people*. Camping is a few days in the summer when a young person can combine a vacation, a little outdoor life, a bit of church school, and a program of fun and activity which is aimed at developing *Christian leadership*.

How Camping Has Helped Me

"I'm from a little town in Minnesota. I decided to continue personal devotions after I spent a week at intermediate camp. The cabin devotions each night of the camp week helped me to realize that those few minutes of personal communion with God everyday are important periods of my life.

"We had a deaconess at camp during the week I was there. She cleared up a lot of questions that I had about deaconesses and the type of work they do. She helped me to see where I might be of service to the Church as a full-time worker in the Church.

"I have no brothers or sisters so I have never had to live in such close contact with other young people my age before. I discovered that, with eight or ten other people in a cabin, I would have to share in the work of keeping the cabin in order. I also learned that I would have to help support my team if I expected it to win any of the games.

"After I came home from camp I asked my Sunday School teacher if I could help with the devotions in our classroom. I helped with devotions at camp a few times and found I wasn't afraid to do it at home either.

"I can better understand what my Sunday School teacher is teaching us about the life of Jesus after the course we had at camp. It all seems so much clearer now after those five days of real study in class at camp.

"At camp we learned that a Church is much more than just a local church building. Now that I'm home from camp and as I go to my church each Sunday, I know that there are other Lutheran churches in all parts of the world and that my church is helping to carry on some of the work in these other churches."

Summing It Up

Other benefits of camping to the camper and the congregation might be:

1. Learning good sportsmanship in the planned sport and activity programs.
2. Developing a feeling of self-confidence as campers help with devotions or class reports.
3. Make many new and lasting friends.
4. Learn how to play new games and develop skill in playing others.
5. Feel a real fellowship with other campers in the worship services and all the camp activities.
6. Feel a nearness to the Creator during hikes, campfire services, hymnsings, etc.
7. Broader interest in the work of the Church throughout the world.
8. Desire to be of real service to the local congregation.

Camping This Summer

(Invite the pastor, or whoever is in charge of camp registration for your congregation, to speak for a few minutes on the camp schedule for this summer, when registrations must be turned in, requirements for attending camp such as a medical blank, etc., and something about your church camp and its program.)

PRESENTATION POINTERS

1. Following a prayer for guidance, read the material once. Read material again and list your ideas on presenting it. Leader should have attended a church camp.
2. Work out the schedule for the meeting:
Make Head Bands. Made from strips of construction paper (two or three colors according to the number of teams desired) which are 1½ inches wide and long enough

to go around the head. Print name of the church camp on the front and wear throughout meeting. Use the colors to divide the group into teams for playing several team games.

Topic. To start the presentation on camping you might have leaguers help list the various activities of a camping program such as classes, hillside devotions, swimming, etc. Have someone write them on the blackboard. Write the letter on writing paper and place in an envelope; at the meeting have a leaguer read the letter from the paper as though it had just been received in that way. Ask various leaguers (beforehand) to read parts of the diary. Then list other camp activities given in the letter and diary which the leaguers may have forgotten previously. Discuss the benefits of camping. Ask the person in charge of registration for your congregation to speak on the camping program for the coming summer.

Devotions. Work out a short, informal devotional period that will speak to the leaguers of the power of God in the wonders of His Creation.

3. List and secure materials needed.
4. Go to work with enthusiasm.

WORSHIP SUGGESTIONS

Begin devotions by group singing (songs from the Luther League Songbook). Select several songs from the group of active camp songs (or others your group knows); follow these by a few quieter songs, leading up to a devotional atmosphere; select one of the hymns for the start of the devotions.

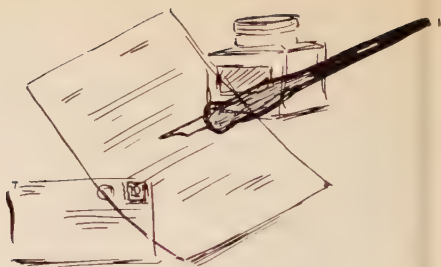
Project an outdoor scene on the screen as the final hymn is sung. Select several Scripture verses dealing with nature from the following references: Psalm 19:1; Psalm 8; Psalm 104; Psalm 148; Genesis 1:1-2:4a.

For a prayer litany use Psalm 136:1-12 with the group responding with the words "For His mercy endureth forever" after you read each line. This prayer should be followed by a prayer by the leader.

"O God, our Heavenly Father, Thou who hast power beyond our understanding, we give thanks unto Thee for Thy love. We praise Thy Name for Thy great works of Creation which surround us every day of our lives. Make us ever mindful of Thy love and help us always to respond with thanksgiving and praise. We pray in the Name of Jesus Christ, the Saviour of the world. Amen.

Closing hymn—"Now the Day Is Over" or "Day Is Dying in the West."

ULCA DEACONESS SCHOOLS



HOW many schools does the ULCA have to train young women for full-time service in the Church? Where are they located? What is their specific training? (*answers at bottom of page.*)

What's it like inside the doors of these two schools? Do girls who study there really enjoy the classes, the activities? How does it prepare them for their future work? What do they like most about the school?

We knew you wanted to ask these questions. So we wrote to several deaconesses for first-hand information. (That's always best, you know.) We chose various fields of service so that we would get an over-all view. This is what we asked them to tell us: the school attended, what the person liked most about the school, and how it prepared her for her present work. Here are the replies.

Lankenau Hospital School of Nursing
Philadelphia 31, Pennsylvania

Dear friend,

As a student at the Philadelphia school I participated in the devotional life of the deaconess family with whom the students lived. This was a rich spiritual experience. How can I express it in words? I think of the verse, Acts 2:46, that describes the early Christian Church: "And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God . . .". In a similar manner we attended the daily chapel services, had prayers and hymns at meal times, and gathered together for singing in the hospital and home for the aged.

Attending classes in this school was a unique spiritual experience also. The school day began with the students and the dean having devotions together. Classes were begun with spoken prayer. Our instructors, men as well as women, were dedicated Christians who taught us not only by words but by their very lives, also. I remember how at times when I was seated in class and listening to the teacher I would silently say a prayer of thanks to God for the blessing of being present in a class under such a Christian.

You asked how this school prepared me for my present work. As you know, I am

(Answers to questions at the top of the page. (1) Two. (2) Ruxton, Md., a suburb of Baltimore; Gladwyne, Penna., a suburb west of Philadelphia. (3) Baltimore school trains for parish work, religious education, music, secretarial; Philadelphia school trains for nursing and all types of social work.)

a deaconess, consecrated to serve our Lord through service to others who need that service. This is done in the name of Christ and out of gratitude and love because of what He has done for us. The two years I lived and studied in this school for church workers resulted in: (1) deepening of my participation in the worship of God with my fellow Christians, (2) strengthening of my personal devotional life, (3) guidance in gaining knowledge and skill for my daily work, and (4) continuing awareness of the motivation of my work. The latter is so well expressed in the hymn that our class sang often during our years in the school for church workers. (363 CSB, verse 3.)

Yours sincerely,
Sister Alma Koder

Whitetop, Virginia

My dear young friends,

May I introduce myself as an "old" graduate of the Philadelphia deaconess school where I entered training for deaconess service in 1922. When I chose this school so many years ago, I did so in the hope and with the prayer that it would be possible for me to become a trained deaconess nurse and return to the "Hill Country" of the South.

After the preliminary one-year course in the deaconess school, I served in various stations sponsored by the deaconess motherhouse, and, thereby, received diversified experience in work with children, the aged, in school offices, and elsewhere. In the spring of 1933 I finished my nurses' training course at the Lankenau hospital school of nursing, qualified for my R.N.

In 1939 I was prepared to answer a call from the Board of American missions to service in the Southern mountain mission field. This practically coincided with the opening of the medical center at Konnarock.

Since 1941, with the exception of one year's leave, I have been nurse, parish worker, and midwife in the Helton-Whitetop district. I have endeavored to give help where help is needed in the name of Christ and His Church. These have been busy years with much that was encouraging and, also, with much up-hill work.

As I look back over the years, I find much cause for gratitude and rejoicing. I acknowledge failures, mistakes, and wrong choices. But I would say that I count it a privilege to have been permitted to serve God among His children.

We have the assurance that "our labor is not in vain in the Lord," and as I look to the future I know that "the eternal God is my dwelling place, and underneath are the everlasting arms."

Sincerest greetings,
Sister Sophia Moeller

Artman Home for Lutherans
Ambler, Pennsylvania

Dear readers,

Some years ago I entered the deaconess training school at Baltimore, Maryland, with the sincere desire to train for work among children or the aging.

As I lived and studied together with other young women of different backgrounds and from all parts of the country we learned, not only in theory, but also in practice, what services were needed and could be given to those who come to the Church for help. The hours we spent in the classroom with our revered teachers and living with our beloved older sisters taught us much of the joy of service in His name.

There have been many changes in the field of deaconess work, but the plea of the Master when He told Peter to "feed my lambs" will never change—just as the

full and lasting satisfaction that one has in helping, even in a very small way, to carry out the Master's command, never fades.

The needs and problems in the field of child care are as great as ever. The need for the care of those who, as our Church so lovingly puts it, are in the "sunset days of their lives" is increasing.

Certainly there are many young women in the world today who would spend their lives in this service, if they could only taste the joy of being servants for Jesus' sake.

Sincerely

Sister Katherine Schubert

Trinity Lutheran Church
Kenosha, Wisconsin

Dear young people,

What a thrill I had the first time I saw the buildings and beautiful campus of the Lutheran Deaconess' school at Ruxton! But my biggest thrill was yet to come—that was the joy of the homey atmosphere of the sisters and other faculty members of the deaconess school. This warm Christian spirit of love is the spirit that I now am trying to help the young folks of our congregation feel personally.

With college (three years) in the past, the deaconess school was a dream come true. I enjoyed every moment of school—especially the personal interest given by the instructors. I remember one experience in Christian education which had its humorous side. At Christmas I wrote in a teaching plan that I wanted to help the children realize that "the gift without the giver is bear." My teaching plan came back with the words "grrrrr!"

Not all the time was spent in teaching plans, classwork, and study. We made trips to other cities. There were leisure hours spent chatting, singing fun songs, picnicking, and hiking. Then, too, there were periods for prayer groups and personal devotions.

Now that I am serving a church as a parish deaconess I realize that it was not any one thing that helped to prepare me for my work, but a combination of study, prayer, and fun throughout my entire life. Yes, even while a leaguer at home, I was learning and preparing for the work that God has called me to do.

My prayer is that you, as a leaguer, are asking God to guide you in knowing what He wants you to do with your life. When you give yourself to His will and way for your life, you will find much happiness.

Yours in the Master's service,

Sister Janet Hoover

Lutheran Settlement House
Philadelphia 25, Pennsylvania

Dear Friends,

After two years at Wittenberg College I went to the deaconess school located in Baltimore, Maryland. It was the beginning of a life of meeting many fascinating people. I learned that helping people brought happiness to me also.

As I studied the Bible and learned how and why the Church helps people in the field of social work, I knew that this was the way in which I could use my talents and skills. During one summer I worked in a home for children. Through that experience I learned to appreciate my own home and the love which our family shared. I was surprised to learn that not all families were as happy as ours. In fact, some parents did not care what happened to their children.

Two other summers I worked in a camp for underprivileged children and in a neighborhood center in a crowded community. I also visited patients in a tuberculosis

hospital, a county home, and in general hospitals.

In all of these places the lessons in Christian love from the classroom at the deaconess school were given opportunity for expression by helping people.

Sincerely yours,
Sister Betty Amstutz

Board of Parish Education
2900 Queen Lane
Philadelphia 29, Pennsylvania

Dear Eleanor,

Backward looks are interesting, aren't they? Your query aroused some almost-forgotten memories of how and when I arrived at the Lutheran deaconess school in North street in Baltimore, and my student life there.

One of my first impressions was delight at the spacious, lovely grounds (just as true at the new location) and a feeling of home when I entered the building itself (even more true in Ruxton, I believe). To a girl fresh from a farm home on the plains of Nebraska, that combination of outdoor beauty and inside at-home-ness meant a great deal. It offset any possible attacks of homesickness.

I liked, too, the fact that our student body was small. It seemed strange at first—in contrast to college enrollments. But it drew us close together as a student family, who shared each other's joys and problems, and talked long and earnestly about our religious faith and plans for service. That was another good feeling—all of us had the same goal of service, even though our planned areas of vocation were different: church secretary, parish worker, pastor's wife, or deaconess.

How did the school prepare me for my present work in the Christian education of children? You see, I had been a public school teacher for several years before coming to the deaconess school. I had taught Sunday School and participated in Luther League for many a year. I had read my Bible faithfully, too. But now each day brought a revelation of how to discover new truths in the Bible. When I taught children in our laboratory situation of weekday church school, I was amazed by a new understanding of the pupils themselves, and of a myriad of teaching methods and materials that were entirely new to me. So by the combination of study, class instruction, and actual practice, my experience with children grew so that it became the solid foundation which underlies the deep joy and satisfaction I now find in teaching children in the Church.

I hope that I may be successful in passing on to other leaders that knowledge and inspiration that has meant so much to me in my part of the task of building the Kingdom of God.

Very sincerely,
Sister Sophie Damme

St. James Lutheran Church
New Dundee, Ontario, Canada

Dear leaguers,

Our annual meeting is tonight, so while my husband gets all the final details lined up, I can use the typewriter.

I certainly am finding that life in a parsonage does keep one hopping! I used to think that I was busy as a parish deaconess, but now there seems to be cooking, cleaning, washing, and ironing sandwiched in with parish work. Of course, the fact that everything gets done is partly due to my training at the Lutheran deaconess school in Baltimore. There seemed to be a necessity for organization. Sometimes the lists I make now remind me of the lesson plans I used to do—aims, materials, and procedures.

When we were students at L.D.M. we used to think it was the "meetingest" place; but all the meetings we had there were nothing compared to the meetings we face in church work. Now I'm still going to meetings—or else waiting out a meeting in the kitchen while the church council talks in the living room. I have to make lunch for them, too.

As a minister's wife you're supposed to be able to teach in weekday church school (and discipline everyone else), know where to find program materials for the women (not that they always use it), produce games for a Luther League social (someone didn't show up), and sing in the church choir (even if you are a monotone).

L.D.M. has helped me appreciate the many phases of work a pastor faces. There is typing, mimeographing, the parish register to keep up to date, visiting, sermons to write, Bible studies to prepare, lectures for the altar guild, and taking the lady down the street to the doctor. Then you have to be able to understand that you can't go to the concert as you planned because someone is dying and the pastor has to stay close by.

I find that girls in the congregation question me about life at L.D.M. They want to know about courses and the school in general. My pictures answer many of their questions. I am grateful for the past as well as the present.

If you know that the future has a minister for you, prepare to meet your job as his wife by going to the Lutheran deaconess school. As well as preparing you for a future happiness, you will have a great deal of fun absorbing all L.D.M. has to offer!

Sincerely,
Grace Saabas

SUMMARY

Preparation

1. Growth in devotional life
2. Christian aspect of courses
3. Deepening of worship with fellow Christians
4. Guidance in knowledge and skill
5. Awareness of motivation
6. Diversified experience
7. Practice along with theory
8. Learn joy of service
9. Spirit of love
10. Study Bible
11. New methods and materials
12. Organization
13. Be prepared to jump any situation (adjustable)
14. Appreciate all phases of Church service
15. Share with other girls in the present
16. Form philosophy of life

Liked

1. Spiritual experience
2. Christian instructors
3. Girls are from various States and Canada
4. Beautiful campus
5. Homey atmosphere
6. Personal interest of instructors
7. Leisure hour activities
8. Small student body
9. Sharing each other's joys and problems
10. Same goal of service among girls
11. Freedom of life—responsibility
12. Student-faculty relationship
13. Forming and deepening of basic Christian beliefs

PRESENTATION POINTERS

Begin with the quickie quiz in the first paragraph. Then into the letters. Have a different person read each letter. After the letter is read, list on the blackboard the things that were mentioned as preparation for present position and points the deaconess liked about the school. Others have been added to the summary at the end of the topic. There are pictures of the schools in the spring issue of *HIGH IDEALS*, 1957.

Other pamphlets can be obtained from the Board of Deaconess Work, 2900 Queen Lane, Philadelphia 29. State how many copies you desire. Charming letters have been written regarding institutional and parish work and teaching kindergartners. Only one copy of these per league.

A copy of the *Deaconess News* would supply you with WANTED signs for decoration of your meeting room.

Purpose: (1) to present the need for writers in Spanish; and (2) to interest intermediates in preparing for a future in Christian Spanish literature.

'ESPAÑOL' FOR WRITERS

*the church needs
writers in spanish*

by Frieda M. Hoh

Frieda M. Hoh wrote us a letter telling about some of her experiences as a missionary in Puerto Rico. She has been there for thirty-three years. Miss Hoh has helped produce some of the literature in Spanish and tells us about the need.

The purpose of the topic is to clarify the fact that in many Spanish speaking countries, the Roman Catholic Church is the predominant Church and, therefore, the Protestant Churches must develop sufficient literature in Spanish to meet the needs. In the course of several years the Lutheran Church has published some very fine and helpful literature for all age groups.

FACT OR FICTION?

1. Miss Hoh translated "Cisco Kid" into Spanish.
2. The Department of Spanish publications, ULCA, is under the joint sponsorship of the Boards of Publication, American Missions, and Foreign Missions.
3. Puerto Rico is the only country for which we prepare Spanish literature.
4. *Jamon* means soap in Spanish.
5. *Amigo* means friend in Spanish.
6. Even Spanish versions of movies such as *Martin Luther* must go through the Spanish department of the ULCA.
7. The seminary in Buenos Aires will produce more writers in the future.
8. ULCA Spanish publications must be written carefully in order to prevent unnecessary antagonisms with the Roman Catholic Church.
9. "Manual de Culto Cristiano" is the name of the Spanish Common Service Book.
10. "Adios, amigos" is the name of a devotional book.
11. More funds are needed in order to continue publishing Spanish material.
12. There are plenty of writers and editors in the Spanish field of our Church.
13. Those who cannot write Spanish can help by praying for Pastor Caban and his work.

1. False; 2. True; 3. False, two main countries are P. R. and the Argentine; 4. False; 5. True; 6. True; 7. True; 8. True; 9. True; 10. False; 11. True; 12. False; 13. True.

Hear Leaguers:

Did you ever see the TV show called "Cisco Kid" and did you ever meet his friend Pancho Villa? If you have seen this program, probably you have learned a few words in Spanish. Our boys and girls here in Puerto Rico hear the whole program in Spanish and enjoy it very much. We even have "I Love Lucy" in Spanish.

If you want to impress your friends at school, just greet them with *hola, amigo* (pronounced oh-la, ah-mee-go) which means "hello, friend." And maybe by the time you finish with this letter you will have added a few more words to your Spanish vocabulary.

When I came to Puerto Rico as a missionary many years ago, I didn't know a word of Spanish. I was a graduate nurse and I visited among the poor people. If I wanted to give the patient a bath, the family had to borrow a towel and some soap. I learned the words for towel and soap, but the next time I went to the same house, my tongue slipped and instead of saying "*jabón*" (ha-bone) for soap, I said "*jamón*" (ha-moan) which means ham.

When I had learned a little more Spanish I gave some health talks in the daily vacation Bible school. The first talk was about fruit, but instead of talking about oranges and grapefruit and pineapples and other fruits that grow here, I talked about apples and pears and grapes. The children had never seen those fruits—my whole lesson went flat. But when I wanted to tell them to eat prunes every day, again my tongue slipped and I said *viruelas* instead of *ciruelas* (pronounced vee-ru-ay-lahs, see ru-ay-lahs). I had told the children to eat chicken-pox instead of prunes.

Can you imagine beginners singing such hymns as "The Church's One Foundation is Jesus Christ Our Lord?" They didn't know any children's hymns. I was shocked. So I went home and translated some of the favorites into Spanish. You should hear them sing now. They just love "Jesus loves me" and "Beautiful Saviour."

We realized that we had a great need for Spanish literature. There were very few books for the children to read, no programs for leaguers. There were no courses for Daily Vacation Bible schools. The Sunday school leaflets were in English. There were no programs for Christmas, Easter, or any other holidays. We had to do something about it. A committee for Spanish literature was named. It included a few pastors, the common missionaries, the kindergarten teachers. We had some who could help with the music, some who could write poetry, some who could translate the lessons from English to Spanish, others who could cut stencils and run them through the mimeograph machine. We did almost all the units of the children of the church material, even copying the handwork sheets.

Programs for special occasions were prepared, sometimes they were translations, sometimes original. The children in Puerto Rico are very dramatic in their recitations. I remember one girl who was chosen to recite an original poem of mine about the three kings who came from the East, following the star. The girl got up and started to recite: "The Three Kings came from the East." Her left arm stretched out in a big circle toward the sky. She stopped and began again. Her right arm made the big circle this time and she stopped again. She just couldn't find the East, so when she started for the third time, both arms spread out as much as to say "take your choice." When she said, "following the star," she pointed upwards. There was no star. She shrugged her shoulders in typical Puerto Rican style, and calmly finished her recitation. (At that same program, there was a big stable built in the front of the church, and real people to take the part of Mary and Joseph, etc. While the program was going on, a goat walked in from the street, came up the middle aisle, ate a bit of the straw and went out again. That wasn't in the script.)

There was no material available for daily vacation Bible schools. We made our own. For the primary groups we had stories on the creation, each child making a big poster, adding something of the creation every day. Another year they learned about God's good gifts, and the third year the course was called "God will take care of you." Each child made a Merry-go-round with the animals of the Bible on it. Daniel and the lion, Jonah and the whale, the wise men and the camel, these and others made up the course. Juniors learned about the life of Christ and how the Gospel was carried to different countries. Intermediates had a more advanced course on the life of Christ.

St. Paul, and Martin Luther. Each lesson had its worksheet, which made the stories even more interesting.

Many years ago we realized that we did not have an adequate hymnal and service book in Spanish. A committee was appointed. Out of many Spanish hymnals from Spain, South America, and other Spanish speaking countries, we chose the "cream of the crop." Pastor Eduardo Roig, now president of the Caribbean Synod, translated all the main services and the occasional services into Spanish. For some of the special days, there were no hymns. In the Common service book there is only one hymn for Transfiguration Sunday. We had none at all in Spanish, so I translated the one in the English book.

One day one of our pastors said to me that he was going to preach on Christian service the following Sunday. He wished that there were a translation of the hymn "Lord, Speak to Me, that I May Speak." I went home, translated the hymn, made copies of it on the mimeograph, practiced it with a group of intermediates, and we sang it as an anthem that Sunday.

In 1940 we published our "Manual de Culto Cristiano," our first edition of the Spanish Common Service Book. This book is now being revised by a special committee in the States, and there are members of all the different Lutheran Church bodies on that committee. The head of that committee is the Rev. Wm. G. Arbaugh, a former missionary here and co-worker on the "Manual de Culto Cristiano."

In 1951, the United Lutheran Church, seeing the great need for Spanish literature, appointed the Rev. Leopoldo Cabán as head of the Spanish literature committee. His office is in New York. Pastor Cabán publishes a magazine called "Orientación," meaning orientation or information. It has stories, missionary information, program material, and articles of information about the Lutheran Church. He also publishes "Light for Today" called "Luz Cotidiana" (luth co-tee-dee-ah-nah), a book of daily devotions which is used among our members. Here in Puerto Rico we publish a church paper, something like *The Lutheran*. It is called "El Testigo" (Tes-tee-go), meaning the witness.

This has gotten to be a very long letter, but you know, when you are interested in something special, you can talk a blue streak about it. That's the way I feel about Spanish literature. Perhaps someday you will want to tell about Christ in Spanish. Can you write?

And now I must close. As we say in Puerto Rico "Adios, amigos" and "Hasta la vista" (ahs-ta la vees-tah), which means "until we see each other again."

Sincere greetings to each and every one of you from

Your missionary aunt,
Frieda M. Hoh



PRESENTATION POINTERS

Before the meeting begins, or at the beginning of the topic, divide your group into small groups of four or five. Give each group a map and have them list countries in which Spanish is spoken. Find out which team can list the most. Follow this with the introduction and the letter by Miss Hoh. Ask the fact or fiction questions and discuss. You may add more statements.

For additional information about missionary work in Puerto Rico and Argentina, write to

the United Lutheran Church Women, 2900 Queen Lane, Philadelphia 29, Pa. Geography books, the world atlas, etc., should give information about the island itself, the people, and crops. At tourist bureaus you might find information on points of interest on the island.

Worship suggestions: Psalm 100 as call to worship; *Gloria Patri*; hymns, "I Love to Tell the Story" and "Lord, Speak to Me, that I May Speak"; prayer 35, page 369, *Christian Youth Hymnal*.



THE POWER TO ACT

by Bernard E. Michel

**power comes
from the
Holy Spirit**

THE only book of history in the New Testament is entitled **The Acts of the Apostles**, but many have suggested it might better be termed **The Acts of the Holy Spirit**, for the apostles could do nothing until they had been *endued with power from on high*.

As its name implies the book of Acts is packed with *action*. Only the first chapter shows the Church statically waiting for something to happen. Then, bursting into the mournful silence of a group which has lost its leader, comes the refreshing power of the Holy Spirit. Like a mighty wind the Third Person of the Trinity raises the people up on their tip-toes to shout the name of Jesus to the world.

The fisherman Peter had not gotten a degree from a theological seminary. He had not had time to formulate any sermon notes. But on that day of Pentecost when the Holy Spirit came upon him, he rose up and preached a mighty sermon that converted 3,000 souls! After they heard him speak they all wanted to know, "What can we do?"

This is the way the Holy Spirit always works: *He prompts men to action.*

Because Christ spoke of the Holy Spirit as the Comforter we often hold a misconception of the Third Person of the Trinity. We think of One Who only soothes and protects us. Christ didn't send the Holy Spirit to men just to dry their tears and show them pity. Christ knew that when He would be away, the people would need a Leader—a Guide—someone to carry them forward victoriously through life. That was the comfort that mankind should know: *the comfort of leadership.*

The Holy Spirit is not a sideline benchwarmer, He is in the midst of the play, calling the signals. Neither is the Holy Spirit just a guardian angel who keeps things from happening to us. Rather He *makes* them happen.

Read through the book of Acts and see how the Holy Spirit prompts men to

Refer also to the topic on
the Book of Acts, page 22.

tion. Wherever you find the Holy Spirit named you will find someone getting up and saying something or doing something for the Lord.

Philip was walking down a desert road one day, and the Spirit said to him, "Go catch a ride with that chariot up there."

Philip followed the Spirit's leading. He went and hailed the chariot. He found it an Ethiopian trying to read and understand the prophecies of Isaiah. Philip translated that prophecy into a message about Christ and the Negro race came to know the love of Jesus Christ for all men.

Sometimes men are stubborn and try to resist the power and leadership of the Holy Spirit. On his second missionary journey Paul thought he had his itinerary planned. Then the Spirit told him not to go into Asia, so they passed through Phrygia and Galatia. He started down the road to Bithynia (the area of Constantinople), but the Holy Spirit flashed a stop light and detoured him down to Troy. It was there that Paul had his great vision to "come over into Macedonia and help us," and he became the first missionary of the Gospel to the continent of Europe . . .

There are times when we can explain things no other way than by saying that it was the Hand of God, and that Hand of God reaches down to us through the power of the Holy Spirit . . .

If a St. Luke were to sit down and write the Acts of the Christian Church today, would it be packed as full of action as The Acts of the Apostles?

The physicist describes power or energy as of two kinds: potential and kinetic. Potential is that which is stored up and not yet released, doing nothing. Kinetic is that which is expending itself in motion, doing some work.

The Church's potential is tremendous, but sometimes its motion is rather slow.

If a little atom could possibly blow up the world, what about a little Christian fellowship that is really filled with the power of the Holy Spirit?

PRESENTATION POINTERS

For your worship service use the Service for Pentecost in the *Christian Youth Hymnal*, page 326. Prayers 13 and 14 are suitable for this topic. References for hymns and scripture can be found in the index on page 406 under the theme Holy Spirit.

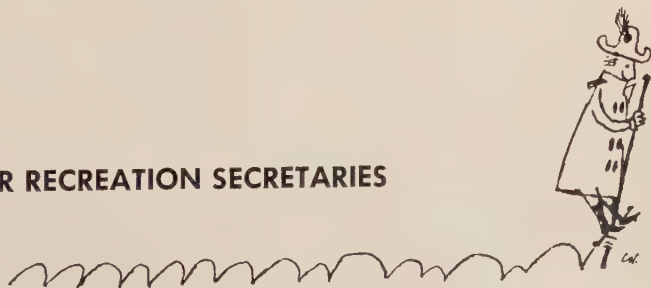
Begin your topic with a discussion of symbolism of the Trinity. Ask your pastor for several examples of the Three Persons of the Trinity. Then present this topic in your own words. At the proper places have someone (prepared beforehand) tell (not read) the story of the first Pentecost—Acts 1:1-2:47; Philip and the eunuch—Acts 8:25-40; and Paul in Europe—Acts 16:6-40.

Follow the presentation with four buzz groups. The buzz groups have the following assignments: (1) find in Acts every mention of the Holy Spirit and a reference pertaining to what men did because of Him; (2) describe Christian fellowship in your own church, league, community; (3) describe how Christian fellowship from your league might spread to the church, your community, your nation, and the world; and (4) find hymns pertaining to the Holy Spirit—list His characteristics and what happens because of Him.

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nder ILLA's new

GUIDE FOR RECREATION SECRETARIES





WHAT'S YOUR LINE

christian vocation topic

by Betty Swinehart

ANNOUNCER: Good evening, ladies and gentlemen. This is channel LL in Philadelphia, bringing you our version of "This Is Your Life." But first, a word from our sponsor. (promotional stunt for *Luther Life*.) And now, here is our host for this evening's show, Edward Ralphs. (applause)

M. C.: Good evening, folks. Instead of interviewing one person and giving the details of his or her life tonight, we are changing the usual order of the show. Our show will deal with the lives of every one of you out there in our studio audience. For tonight, **THIS IS YOUR LIFE, INTERMEDIATES 1958**. We are going to show you how to make the most out of your life. (asks a boy to come up on the stage) Won't you have a seat in our chair of honor. Make yourself comfortable for this is your life. Pastor Joe Brown. (applause) You were born October 31, 1930, in the city of Pittsburgh. Your first year at high school was an undecided one. Will you tell us why?

BROWN: Well, it was about this time that I was trying to plan my future. I was quite undecided as to what I wanted to do.

M. C.: And what happened when you were in tenth grade?

BROWN: I was elected president of our senior Luther League.

M. C.: You were active in your Sunday school class and in the youth choir. You regularly attended church services and you helped in weekday church school. The more activities you were in at the church the more you became interested in work of that sort. You felt a strong urge to be a pastor of a congregation. And so you enrolled at Thiel College, Greenville, Pennsylvania, and . . .

BROWN: And four years later I entered Mt. Airy Seminary, Philadelphia. In June 1956, I was ordained at the convention of our synod and assumed my duties as pastor of Holy Trinity Church, Wilkes-Barre.

M. C.: Thank you very much, Pastor Brown, for sharing with us your beginning life as a minister. (applause) And now a word from our announcer.

ANNOUNCER: Now—right now—is the time to look forward to that future vocation for yourself. The choice will influence the subjects you study in high school. Probably it will determine whether you go to college. Don't wait until the last moment to decide what you will do with the life God has given you. Do something about it *now*. See your nearest pastor or church worker and ask for free pamphlets that will help you decide what to do. And now, back to Edward. (applause)

M. C.: Thank you for that timely advice. I hope all our intermediates take it to heart. Our next guest is someone you all know. Tonight, Alice Smith, teacher of eighth grade at Jackson senior high school, this is your life. I think you all will agree with me that the life of a teacher is a most important job. The school teacher is in contact with young people day in and day out.

SMITH: A school teacher has many responsibilities outside of teaching the three R's, Edward.

M. C.: And how did you decide to become a teacher, little Alice Smith from Fresno, California?

SMITH: A woman in our high school vocational guidance department gave me a series of ability and interest tests. She helped me think through my conflicting ideas. Finally, I enrolled as a freshman at our state teacher's college. After graduation I was accepted as an instructor in English in Jackson senior high school.

M. C.: In checking into the life of this teacher, we found many instances where her church training and faith in God came in very handy. Through counseling with her students, she was able to help with problems in the home. What else did you do, Miss Smith?

SMITH: Several of my students had definite racial prejudices. I was able to help them realize that *all* persons are children of God.

M. C.: Even though you are a public school teacher and your duties are many, you still have time to teach a Sunday School class and advise an intermediate Luther League. You have witnessed to your faith through the vocation of a teacher. Thank you for sharing with us your life story. (applause)

ANNOUNCER: Well, that goes to prove more and more that you can serve Christ in any walk of life. Four main things dictate what career you should choose: *your mental ability, your personality, your interests, and your talent*. Be sure to think these over because this is your life. (applause) And now, back to our host.

M. C.: (bringing girl from audience) Mrs. Ruth Allen, this is your life. (applause) This is one guest who didn't need a college education to be what she is—a housewife and mother. Mrs. Allen, you told our research crew that you are 28 and the mother of three fine children. Mrs. Allen has been chosen because she represents millions of parents all over the world. We hope to share some of her Christian experiences and her hopes and dreams. Now, will you tell us something about yourself, Mrs. Allen.

ALLEN: I was born and raised in St. Louis, Missouri. My husband is an aircraft worker at the Smith and Johnson Corporation.

M. C.: I understand your family is active in the Lutheran church in your community.

ALLEN: Yes, my husband is president of the church council.

M. C.: And you?

ALLEN: One afternoon a week I volunteer time to help the church secretary with mailing. I sing in the church choir and am president of the local ULCW.

M. C.: In between all this you find time to be a wife and mother.

ALLEN: I believe that one of the most important jobs a mother or father can perform for the church is to see that the children get to its school of religious instruction. Every evening we have our family devotions, including a Bible story that the children can understand. We have taught our children to pray spontaneously.

M. C.: Through your fine Christian example, Mrs. Allen, many people have come to love you. And many people have been brought to the church and Sunday School through you. When a neighbor is in any kind of trouble you are there to help. When you are needed at the church, if it is at all possible, you are there. When your children need the love and understanding of a parent you are always around to talk and pray with them. Thank you for being such a fine Christian mother. (applause)

ANNOUNCER: Before you decide upon your life vocation, pray about it. Ask God to help you make the decision. He won't let you down. Either through a person or through some experience in your life, the answer will come to you. Try it. We guarantee results! And now here is our host with another surprise guest. (applause)

M. C.: Mr. William Christian, this is your life. (applause) Mr. Christian represents thousands of businessmen in this world. Mr. Christian is an executive with one of the famous insurance companies in that area. Let's see, you are not a graduate of

college, are you?

CHRISTIAN: No. I went to business school. After business training I took a job with the company I'm working for now. I began at the bottom of the ladder.

M. C.: And through your own determination and Christian dealings you worked your way up until you were appointed vice president.

CHRISTIAN: Let me tell you who influenced me greatly. In those years before the War when the financial strain of the U.S. had reached its peak, my boss at the insurance company, at a loss to himself, made sure everyone was kept on salary. I made up my mind then and there that I, too, was going to be considerate of those in need, no matter what the cost.

M. C.: Mr. Christian has found it difficult to be a Christian in the business world. But his company and his office is evidence of his Christian love and his Christian ethics.

CHRISTIAN: When a man in my office finds it difficult to sell insurance, I call him in for a private conference. I give him friendly advice and assurance. I see to it that everyone in my office, from errand boy to top man, is given every consideration.

M. C.: We want to say thank you to a Christian businessman. (applause)

ANNOUNCER: Our final guest for this show will be introduced by our host, Edward Ralphs.

M. C.: We have with us this evening a young woman who is giving her talents and abilities to others through her service as a parish worker. It's my privilege to introduce Ann Becker. (applause) Miss Becker, will you give us a quick run down of your past?

BECKER: I was born in a small town in North Dakota. But I came East to Gettysburg college. My story is about the same as everyone else's tonight—indecision, lack of finances.

M. C.: Let's see, plus your years at Gettysburg college, you studied at the Lutheran deaconess school in Baltimore, didn't you?

BECKER: Yes. At this special school for women church workers I had classes in church history, doctrine, Bible, Christian education of children and adolescents, social work, hospital visitation. And I had a chance to put all these things to practice at a weekday church school. My second year, I spent every Sunday in a Lutheran church in the city, teaching Sunday school, visiting members of the parish, and advising Lutheran league groups. It was practical parish experience.

M. C.: After two years you were ready to go into a parish. How did you find a parish?

BECKER: There were dozens and dozens to choose from! I studied all the opportunities, had various interviews, and chose the church that best suited my interests and my personality traits. In June after graduation, I began my duties in a large church in Colorado.

M. C.: Many girls forget that while they are searching the files of a guidance department for possible vocations, they could go to their pastor or write to a deaconess school and learn about the opportunities for service in the field of parish education.

BECKER: There are many vocational opportunities open for women church workers.

M. C.: Why not look into this career for your life? (applause)

ANNOUNCER: Those who are witnessing to their faith in all these fields of service are truly a part of God's labor union—consecrating, their time, their talents, their very lives to His service. In God's labor union there is no such thing as a closed shop or restricted membership. It is open to all: skilled and unskilled; educated and uneducated; rich and poor. Those who join are assured of steady employment throughout their lives. There are no dues but the responsibility of stewardship. Should you join this union, don't expect higher wages, or a shorter work week, or special privileges. But there is something you can expect. That is the joy—the peace—the satisfaction of being a co-worker with God in achieving His purposes in the world. Join *now*!



*second in a series of four
topics on ULCA mission fields*

AFRICA:

**land of
adventure**

by Ruth B. Yund

THE little republic known as Liberia lying along the west coast of Africa at the south west corner of the curve, just below Sierra Leone and just a little above the equator, is one of the most interesting and unusual countries in the world. It is also the neediest and most difficult missionary field for work.

Being so near the equator, it is hot all year. There are only two seasons, rain and dry season, the former extending from April to November and the latter from November to May. Foliage grows throughout the entire year. The only clearings back in the interior are around native villages and fields that are cleared each year for rice farming. Rice is the principal food. The main source of livelihood is hunting and fishing.

A group of small conical shaped, thatched roofed, mud huts comprise a native village. These are hidden back in the bush so that strangers may not find them readily. Each village is in charge of a head man and these in turn come under the district chief and the Paramount Chief.

The first Lutheran missionary to begin work in Liberia was Morris Officer, who arrived on April 5, 1860. His plan was to form a small settlement of two or three families who were willing to settle in the interior where there was good soil, where the missionary could go without inconvenience to minister to the families and to establish a school. The children, while attending school, were to work with and for the families within the settlement. Mr. Officer believed this

to be the best way to civilize and Christianize these children. Also this plan would better the condition of the people who came, would strengthen the rising republic, and at the same time be a direct and effective missionary work. He chose the name MUHLENBERG for the new station in honor of the first Lutheran missionary from Germany to the United States, Henry Melchoir Muhlenberg. From this beginning the task of evangelizing Liberia has been an uphill struggle.

The climate is hostile to people who are native to the temperate climate but great strides have been made to overcome the ravages of climatic conditions. The new advance in science and medicine has reached the heart of Liberia as well as the great world literacy program set up by Dr. Frank Laubach. Not many years ago the only method of travel was on foot and the road was a narrow bush path. To cross the streams one used the dug-out canoe, raft, single log bridge, monkey bridge, or rode on the back of a strong native carrier.

A Personal Look

At the time of our arrival, Liberia had none of the conveniences which exist there now: the port, harbor, roads, air field, and air strips. The following narrative is a description of travel observations and dealings with the natives:

The sun shone brightly over the tropical waters of the Atlantic as the little five thousand ton freighter "Egba" dropped anchor two miles off the coast at the port city Monrovia, which is the capitol of Liberia. There were twelve passengers aboard. Seven of them were missionaries and their wives.

We were all excited and thrilled with the beauty of deep green foliage, massive palms stretching high into the sky. Dotted in between were the red roofs of the gleaming white houses. It was a beautiful scene from the ship, but as one approached the wharf as dusk was falling, all the glamour seemed to have vanished with the setting sun. We found ourselves strangers in a very strange land.

Due to some unforeseen delay the missionaries who were to greet us, failed to show up as the little surf boat and her crew landed us safely on shore. Darkness comes quickly so near the equator. A feeling of panic stirred in the hearts of the women as a group of curious natives crowded around. What joy we experienced as we glimpsed the two familiar white helmets coming toward us! The resident missionaries had discovered us at last.

Soon we were then on our way to Muhlenberg Station which is approximately twenty-five miles from Monrovia on the St. Paul River. This trip was made in a motor launch that was large enough to transport our luggage and the other necessary equipment for service in the bush country. It was refreshing to settle down for a while at the Boy's School. Here we were briefed for the task ahead of us by the senior missionaries, Rev. and Mrs. Dan Curran were not too hard on us and allowed us to recover from the long and tiresome ocean journey. They expected us to remain with them at least a month before being assigned to a definite post.

Just barely acquainted with our surroundings and the native boys who were students and workers at the school, we were shocked when informed that it was necessary for us to hurry with the unpacking of clothing and household goods in order to prepare for the trip "up country." A special messenger had come from Kpolopelle asking for new missionaries to be sent at once. My husband and Pastor Paul Counts were chosen. There was no more time for briefing. We lost no time getting our goods packed into sixty pound loads for the long trek via hammock and on foot. We were on our way!

There being no senior missionary who was free to accompany us and who could dispel any possible fears one may have on a trip through the jungle, a native evangelist named William Peterson was selected as our guide. He was a fine Christian gentleman and proved to be a great help in countless matters. We

had not gone very far when the seasonal rains began. An umbrella or raincoat is of no value during a tropical rain storm. We were about midway through the rainy season so there was little or no hope of traveling over a dry bush path. After several hours on the path we reached our first overnight stop in the native village of Wuodi. We found the two mission boys who had preceded us from the main station busily engaged with preparations for the evening meal and making the house ready for our night's lodging. The two-room mud and thatch guest house at Wuodi was damp and musty, but we were grateful for any kind of shelter after a day's trek in the pouring rain. There was a familiar tangy essence in the air as we entered the house. The cook boy had prepared for us a meal of Campbell's vegetable soup. This we enjoyed to the utmost.

There were no panel doors or glass window panes in this African house. The one door and several windows were well screened in order to protect the occupants from insects. A tiny light burned all night in the room called the kitchen. The eaves of the roof were deep and sloping to keep out the sun as well as the rain. Sleep did not come quickly in spite of being very tired and weary. The many strange sounds coming out of the jungle were most disturbing, to say the least.

Bright and early the next morning we were eager to be on our way to Kpolopelle Station which was to be our new home for two years. It was still raining. We were accompanied by a group of native carriers—six or eight men to carry the hammock of each traveller; the others carried food, clothing, and equipment in the small tin trunks. Although villages are hidden far back in the jungle, native people always seem to know of the coming of a white person several hours in advance. Word passed on through the voices of natives on the path that a caravan was coming.

When we arrived at a clearing about half way to our destination, the carriers stopped short. They stood staring into the

thick jungle as though they were waiting for some signal. Suddenly, a group of scantily clad women and children came dashing out of the thicket and rushed up to me. They were quite excited judging from their conversation and exclamations expressed in the tribal dialect. Soon I found myself to be the object of their interest. I was wearing high shoes (as protection against insects, razor grass, etc., along the path), a light summer dress, and white helmet. Beneath the helmet there hung two long braids of light brown hair which appeared to be even more than a curiosity. This, no doubt, was an unusual experience for these primitive people—to see me sitting in the hammock that was swung on a long bamboo pole and held up by the shoulders of two carriers. It was a strange experience for me, too.

The women rubbed my arms, patted my cheeks, tugged at the braids, and all the while the hammock carriers patiently stood, waiting until the final inspection was over. The women presented me with some small gifts before leaving.

Although we did not understand a word that was spoken between us there was a feeling of warm friendship. In their own way they knew that we had a message for them, one which they were willing to hear.

The end of the second day found us safely at Harpster cottage, Kpolopelle. This was the only girl's school in the interior. Bertha Koenig was in charge. The mission council voted to place married missionaries at these interior schools, feeling that the influence of the Christian home might have its effect on the people living in the area around the school. Miss Koenig's furlough was overdue and she was packing and planning for the trip home. However, she gave us much encouragement through her years of service in Liberia. The people loved her dearly. When she departed a few weeks later, leaving us alone at Harpster, we realized what a big task lay ahead. We were on our own, in a strange land among strange people. But we were assured that God was watching over us

and we knew also that Jesus' promise, "Lo, I am with you even unto the end of the world," included us.

Jungle Religion

All the people are eager to learn. Not only the boys and girls, but men and women also, come to learn "book" and to listen to whatever the missionary has to tell them. The native schools are secret societies known as Devil Bush for boys and Gre-Gre Bush for girls. Here they learn native ways and beliefs, fears and superstitions, how to use charms, amulets, fetishes, etc. The mission school provides education and spiritual enlightenment for the people. They learn not only how to read and write, but they learn to know God who loves them. They learn to know Jesus the Saviour who died for them. A mission school in Liberia is as a great light shining through the jungle into the lives and hearts of the people.

In the early evening most of the people are in the village. When the head man knows that the white person would like to speak to them he is very particular to have every man, woman, and child present. They gather about an open fire and listen as intently as any congregation ever listened to a sermon while the missionary tells them stories of the Old and New Testament.

The story of Jesus' Suffering, Death

and Resurrection is most appealing to them. They are so accustomed to fear and superstition and self protection that when they hear of some one who loves them they can scarcely believe it. They ask questions and actually try to apply these teachings to their own lives. But then they say, "Jesus might love the white man that much, but He would not love us that much. Our part is different." At the close of the meeting their expressions of thanks is profuse; they say "I thank you" in several different ways in increasing degrees of intensity. They snap fingers, using the large finger and snapping it as loudly as possible, and tell the missionary that he must come back to tell them more.

Dr. Allan Menzies in his book *History of Religion*, classifies all the objects worshipped by men in the low stages of civilization under four heads: the parts of nature, the spirits of ancestors, objects considered to be haunted by spirits (fetish worship), and a supreme being. This becomes a good guide as we consider the native beliefs of the people of interior Liberia.

Although there is not any general worship of the great parts of nature such as the sun, moon, wind, rain, fire, etc., many of the minor parts of nature are worshipped. In such a country and among beliefs such as these the urgency of the need for missionaries is great.

Dear Editor,

Several weeks ago I read a short article in *The Lutheran* concerning Betty Mswia, a native teacher from Tanganyika who is now studying at Carthage College to further her education. I wrote to her requesting a biographical sketch of herself and also something about the mission work there. The following is her reply to my letter.

Carthage College
Carthage, Illinois
December 15, 1957

Dear Mrs. Yund,

I have been very busy with my school work and writing many letters. It was good to know that you are interested in our mission in Tanganyika. My English is not good enough to give you all the information you need but I am going to try to write what I can.

My church is called "The Lutheran Church of Northern Tanganyika." There are about 114,000 members. The mission work started in this field

in 1903 by the German Missionary Society. Jesus said, "The work is great but the workers are few." This is true in Tanganyika today because there are places where many hearts are hungry for the Word of God, but "who is ready to go?"

I went to school in the Lutheran Mission schools, through bush school, primary school, middle school and teacher training. Asbira girl's school is one of our mission schools and that is where I was graduated and taught for several years. The school started in 1946 with twenty-four girls. Now there are one hundred and eighty girls.

We have Luther League in the church and in the school as well. Each congregation carries the activities such as visiting the unchristians in the hospital, singing, helping with Bible study.

I would like to write briefly about one girl called Habiba who was a Mohammedan girl but she attended our mission school. Habiba had to live away from home because the school was far. She stayed with friends who were Christians, so on Sundays she went to church with them. She learned to know Jesus and she wanted to become a Christian. She attended Bible classes and was baptized in her friend's home because her folks did not want her to become a Christian. She was in primary school. One day I received a letter from Habiba saying, "Dear teacher . . . forget my Mohammedan name, my new name now is Grace." She continued, saying, "I do not care about all the difficulty I went through, my heart is full with true joy from above. I am glad I am one of Jesus' sheep."

When Grace finished primary school she applied to come to Asbira and now Grace is learning to become a nurse in the mission nurse's training school.

You asked whether there was anything you can do to help me while I am here. I would say that if you want to do so, do something that will help me in teaching when I get back. That will be great to me and to those I am going to teach.

Sincerely yours in Christ,
Elizabeth Mswia

PRESENTATION POINTERS

Base your worship theme on missions. Your *Christian Youth Hymnal* index on page 406 will give you helpful material. A poem or a short story on missions could be used.

Begin the topic by asking several leading questions. What are the overseas mission fields of the ULCA? (Argentina, British Guiana, Hong Kong, India, Japan, Liberia, Malaya, Tanganyika, and Uruguay—you may want to locate them on a map of the world.) What field did we study last quarter? (Japan, mission study emphasis for 1957-58.) Next quarter's theme will be South American mission fields. What boards or agencies of the church are responsible for mission fields and supplying missionaries? (Board of Foreign Missions and United Lutheran Church Women) What magazines are published in the ULCA pertaining to mission work? (*Lutheran Church*

Women and The Foreign Missionary—ask your pastor for copies to display.)

Now, into the topic we go. Here you have your choice: (1) present the topic in the first person as if you were Mrs. Yund telling about your experiences; (2) have two television programs—first interviewing a missionary from Liberia and then a quiz program to test your leaguers' knowledge of Liberian mission work (Use commercials based on the need for missionaries).

For additional material for yourself or to hand out to the leaguers, order "Facts on Liberia," free from United Lutheran Church Women, 2900 Queen Lane, Philadelphia 29, Penna. Inquire from the Board of Foreign Missions, 231 Madison Avenue, New York 16, the prices of the filmstrip "Look at Liberia" or the sound film "Kezli of Zorzor." Both are in color.

Echoes

Projects Coming Up

Are you in need of ideas for projects for your spring meetings? Here are some suggestions you might use.

Spring is the time for the annual Lutheran World Relief clothing drive. You may have an old copy of the Luther League's Guide for Clothing Drives. If not there are a few copies available at the LLA office. Ask your pastor for the latest leaflet sent out by LWR. It's called "That Thou Art Mindful of Him." This leaflet has a list of things that are needed in the drive—and a list of things for which there is no use. If you can't find a copy, write to Lutheran World Relief, 50 Madison Avenue, New York 10. Boxes of clothing should be sent to LWR, 202 Shafer Avenue, Phillipsburg, N.J.

You might guide a project towards a local church camp. Your league may desire to give money. Perhaps the league could start a fund to help pay the cost for several leaguers to go. Or you may want to help your church camp with personal work. Write to the director asking what you might do. There are always preparations such as cleaning cabins, cleaning the grounds, painting, etc.

Have you had a family night lately? Don't put it off any longer. Plan one this spring. It could be a banquet (for parents in observance of Mother's Day). Maybe you'd rather have a party, a picnic, or just a regular meeting with your parents as guests. You might make use of the topic "Reading with Wisdom" on page 18 or "Your Folks and Money," on page 6.

If you live close to Baltimore or Philadelphia, you could plan a trip to one of the Lutheran deaconess schools. The spring is an especially lovely time to make the trip. Be sure to arrange a date with the schools before making the trip.

If traveling to a deaconess school is inconvenient you might invite a deaconess to visit your congregation. There may be a worker in your locality who was trained at one of the schools. Or write to the Board of Deaconess Work, 2900 Queen Lane, Philadelphia 29, Pa., for further information.

Party Planning

Have many parties on the agenda? Use themes for the month. April could feature an April Fool's Day Party (after April Fool's Day, of course, because of Lent), and April Showers party.

May lends itself to a May Day Party or a patriotic party for Memorial Day. June reminds us of weddings—why not a Mock Wedding Party. Or celebrate Flag Day.

Many leagues have been having mission parties with a Japanese theme. They're lots of fun. Picnics and swimming, roller skating, and hikes are all types of activities that you can look forward to with those warmer months that are on their way.

Don't forget when you write to LLA headquarters—WE HAVE MOVED. Our new address is 2900 Queen Lane, Philadelphia 29, Pennsylvania.

THE LUTHER LEAGUE OF AMERICA

2900 QUEEN LANE PHILADELPHIA 29, PENNSYLVANIA

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Gettysburg College, Gettysburg, Pa.

OUR WRITERS

ALTON N. ALLBECK (p. 22) is associate pastor of Augsburg Lutheran Church, Toledo, Ohio; SISTER BETTY AMSTUTZ (p. 30) is director of the Social mission society of Philadelphia; SISTER SOPHIE DAMME (p. 30), formerly on the faculty of the Lutheran deaconess school in Baltimore, is now a field secretary in children's work for the Board of parish education; DAVE DEERY (p. 9) who lives in Phoenixville, Pa., is intermediate secretary for Ministerium of Penna.; FRIEDA M. HOH, (p. 35) is a parish worker for the Board of American missions in Puerto Rico; SISTER JANET HOOVER (p. 30) is parish deaconess at Trinity Lutheran, Kenosha, Wisconsin; SISTER ALMA KODER (p. 30) is librarian at the Lankenau Hospital school of nursing, Philadelphia; JULIE LENTZ (p. 2) is a senior at Wittenberg College; BERNARD E. MICHEL (p. 38) is a writer for the World Council of Churches; SISTER SOPHIA MOELLER (p. 30) serves with the Board of American missions in Virginia; EDNA C. PENDART (p. 14) is a free lance writer from Bloomingdale, N.Y.; FRED REISZ (p. 2), an active leaguer from Pittsburgh, is now a student at Gettysburg College; GRACE FABER SAABAS (p. 30) lives with her pastor husband in New Dundee, Ontario; SISTER KATHERINE SCHUBERT (p. 30) is directing deaconess of the Artman home for Lutherans, Ambler, Pa.; RUTH SHAFFER (p. 18) is subscription secretary for LLA; BETTY SWINEHART (p. 40) is parish deaconess of St. Peter's Lutheran, Ottawa, Canada; GLADYS MOORE THUMHART (p. 26) is parish worker at First Lutheran, Carlisle, Pa.; and RUTH B. YUND (p. 43), former missionary to Liberia, now lives in York, Pa.

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G
Dr. Charles B. Foelsch
2750 Marin Ave.
Berkeley 8, Calif.